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ELEMENTS OF HEBREW SYNTAX

HARPER

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ELEMENTS OF
HEBREW SYNTAX

BY AN INDUCTIVE METHOD

BY

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WITHDRAWN

TO

MY PARENTS

IN APPRECIATION OF THE HELP

AND ENCOURAGEMENT SO FREELY GIVEN

DURING MY EARLY STUDIES

THIS BOOK

IS AFFECTIONATELY DEDICATED

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PREFACE.

It is commonly taught that the Syntax of Hebrew is a matter of small importance. Very seldom, indeed, is any special attention given to the subject. The grammars upon which American students have depended furnish exhaustive treatments of Etymology, but contain only a meagre amount of Syntax. It is because men have not studied Hebrew Syntax, because, as a matter of fact, they are ignorant of it, that they have failed to appreciate its value.

It is true that the Hebrew is lacking in the power to present without ambiguity many of the exact and beautiful shades of thought for which expression is found in the Latin and the Greek. It is true that the Hebrew is more dependent upon the context for the precise determination of the meaning than is either of these languages. It is all the more necessary, however, to become acquainted with the constructions which are possible in a given case. It will generally be conceded, that in no respect is the Revision of the Old Testament so weak as in its Syntax. One need only compare critically the translation of the tenses in the first ten or twelve Psalms, to discover the shortcomings of the Revision, and at the same time to understand the difficulty and importance of the subject.

It may be said that, notwithstanding the lack of American grammars in this respect, the existence of such works as those of Driver, Ewald, and Müller renders the publication of a new treatment unnecessary. But it will be remembered that Driver, aside from his Appendices, treats exclusively of the "Tense," the most important of all syntactical subjects, yet a single subject; that Ewald's work, the only philosophical treatment of the subject, can only be appreciated by one who has given much time and attention to Hebrew Syntax; and that Müller's book is brief, obscure, and unsatisfactory. If a new text-book has been needed in any department of linguistic study, it is in that of Hebrew Syntax.

The present work has not been undertaken in order to add anything to the results already achieved in the line of syntactical investigation, but rather to classify and arrange these results in such a way as to bring them within the reach of that large class of Hebrew students who need and desire a knowledge of them but have little time in which to obtain it. No claim, therefore, is made for the originality of the material presented. In a work of so elementary a character, intended only to serve as an introduction to a more exhaustive study of the

language, the presentation of any but the most common principles would have been out of place. It has been the aim of the author (1) to present those points which the ordinary student would find of the greatest practical value; (2) to present them in as definite and clear a manner as possible; and (3) to select such examples as would most strikingly illustrate the points made. In carrying out this plan a free use has been made of all former treatments of Syntax. To those named above the writer is under deepest obligation; much of value has also been found in Nordheimer and Gesenius. In most cases where material peculiar to a particular writer is used, special credit has been given. It has been impossible, however, to decide in every case to whom the credit belonged. For all material, not especially credited, a general acknowledgment is hereby made. It should be added, that in the selection of examples for illustration, and of the texts cited under "References for Study," preference has been given to those passages which have always been used by grammarians. It has been an interesting fact to note in how many cases the same texts have been employed by several writers.

So far as concerns the plan of presentation, some improvement, it is believed, has been made upon former methods. The *facts* are first given; the phrase or sentence is quoted and translated, and in order that the student may determine for himself its full force from the context, the book, chapter, and verse containing it are cited. In the treatment of "Verbal Government and Apposition," "The Sentence," and "Kinds of Sentences," the examples have been given in the unpointed text, in order that the pupil might be compelled to give them more careful study. The work of pronouncing the texts thus printed combines with the study of Syntax also a drill in Etymology.

Following the facts, and based upon them, are the *principles*. By means of a carefully arranged tabulation the various statements of principles correspond exactly to the facts cited, and no inconvenience will be found in passing from one to the other.

Under "Remarks," additional details, interesting comparisons, and important exceptions are given. The arrangement of this material is intended to make it easily accessible.

The most important, and likewise the most practical, feature of the work is included under "References for Study." Of what permanent value is the memorizing of grammar? Having studied the facts and from them deduced the principles regulating these facts, the next step is application. To aid in this, the crowning part of one's work, a large number of texts, containing illustrations of the various points included under a particular subject are given; these texts are arranged in the order of their occurrence in the Hebrew Bible, and in the case of each text that particular subdivision of the main section to which it belongs is indicated. This arrangement not only makes it possible to read a large number of texts in a comparatively short time, but also breaks up the monotony which ensues upon the examination of several texts covering exactly the same point.

The study of Syntax by this plan combines (1) the exegetical study of the illustrations cited, (2) the mastery of the principles taught, (3) the translation and interpretation, in connection with the context, of a number of texts, and (4) in certain portions also the pronunciation of the unpointed text. The student may be required to translate beforehand only the texts cited from prophetical and poetical portions, these being the most difficult; the texts taken from the historical portions may with great advantage be read at sight.

For valuable assistance in reading proof-sheets, and in verifying references, as well as for the typographical neatness and accuracy of the book as a whole, the author is indebted to the Rev. John W. Payne, of New Haven, Conn., who for some years has been closely associated in the work of "The Old Testament Student" and "Hebraica." The Indices, which will be found especially full and helpful, have been prepared by the Rev. A. M. Wilson, now carrying on Semitic studies in Yale University. From Dr. C. R. Brown, of Newton Centre, Mass., and from Mr. Charles H. Wissner, of Fredericksburg, Va., the author has received valuable aid which he desires hereby to acknowledge.

The author would express the hope that this work may meet the approval of the many teachers who are now using his other Hebrew textbooks, and that in their hands it may prove efficient in aiding to a better knowledge of the Old Testament.

New Haven, Conn., August 4, 1888.

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SYNTAX

I. The Noun.

1. The Noun, Used Collectively.

1. בָּקָר *oxen;* צֹאן *flock;* עָם *people;* גּוֹי *nation.*

2. עֵץ *a tree,*[1] *trees;*[2] אִישׁ *a man,*[3] *men;*[4] חַיָּה *a beast,*[5] *beasts.*[6]

3. אֹרְחָה *caravan;*[7] אֹרֵחַ *traveler;*[8] גָּלָה *band of exiles;*[9] גֹּלָה *an exile.*

4. אֳנִי *fleet;*[11] אֳנִיָּה *ship;*[12] שַׂעַר *hair;*[13] שַׂעֲרָה *a hair.*[14]

Collective nouns, that is, nouns which are singular in form, but plural in sense, may be classified as follows:—[a]

1. Those which *always* express a collective idea, the corresponding individual idea being a different word.

2. Those which are used sometimes in an individual, sometimes in a collective sense.[b] [c]

3. Those whose feminine form is collective,[d] while, often, the corresponding masculine form is individual.

4. Those whose masculine form is collective, while the corresponding feminine is, generally, individual.

REMARKS.

(*a*) The very frequent occurrence of collective expressions in Hebrew is in accord with the extreme simplicity of the language.

(*b*) Here are included the numerous cases in which words, for the most part or even always used of individuals in *prose*, have a collective sense in *poetry;* there are, indeed, few nouns which may not be thus used.

(*c*) Adjectives, used as substantives, have frequently a collective sense.

(*d*) Compare with this use of the feminine, its employment in abstract nouns.

---

1 Gen. 2:9; Ps. 1:3.
2 Gen. 1:11; Ps. 74:5.
3 Gen. 4:1.
4 Isa. 21:9.
5 Gen. 37:20.
6 Gen. 1:25.
7 Gen. 37:25.
8 Judg. 19:17.
9 Ezr. 1:11.
10 2 Sam. 15:19.
11 1 Kgs. 9:26, 27.
12 Jon. 1:3, 5.
13 Judg. 16:22.
14 Judg. 20:16; cf. also 1 Sam. 14:45.

REFERENCES FOR STUDY.

Gen. 1:26, 28 (דגה*), cf. Jon. 2:1 (דג).....3
Gen. 9:13 (ענן), cf. Job 3:5 (ענגה).....4
Gen. 32:9 (פליטה), cf. Gen. 45:7.....3
Ex. 1:10 (מלחמה).....2
Ex. 15:1 (שירה), cf. Ps. 42:9 (שיר).....4
Ex. 15:19 (סוס).....2
2 Sam. 15:23 (הארץ).....2
Isa. 5:3 (יושב).....2
Isa. 7:18 (דבורה) [cf. Arabic dabrun (m. sg.) *a swarm*].....4
Isa. 12:6 (יושבת).....3
Isa. 16:4 (רמס).....2
Jer. 6:6 (עצה) [cf. עץ].....3
Ezek. 11:6 (חלל).....2
Mic. 7:8, 10 (איבת).....3
Nah. 2:5 (רכב).....2
Zeph. 3:19 (צלעה).....3
Ps. 45:13 (בני צר = בת צר).....3
Ps. 66:4 (הארץ).....2
Prov. 28:1 (רשע).....2
Dan. 9:24 (נביא), cf. Deut. 18:15, 18.....2

2. GENDER OF NOUNS.

1. אִישׁ *man;* בֵּן *son;* בָּשָׂר *flesh;* מָאוֹר *luminary.*

   a. הַמְּאֹרֹת הַגְּדֹלִים;[1] cf. אֲבָנִים שְׁלֵמוֹת[2] *whole stones.*

   b. מֵת[3] *dead* (f.); דֹּב שַׁכּוּל[4] *a bear robbed of her young;* אַלּוּף[5] *cow.*

   c. הֵמָּה[6] *they* (f.); לָכֶם,[7] מִכֶּם, עִמָּכֶם *to, from, with you* (f.); שְׁתֵּיהֶם[8] *they two* (f.); אֲבִיכֶם[9] *your* (f.) *father:* אֹתָם[10] *them* (f.); צֹאנָם[11] *their* (f.) *flock.*

2. *a.* אֵם *mother* (cf. אָב); רָחֵל *ewe* (cf. אַיִל); אָתוֹן *she-ass* (cf. חֲמוֹר); נַעֲרָה *maiden* (cf. נַעַר); עֶגְלָה *calf* (cf. עֵגֶל); פָּרָה *heifer* (cf. פַּר). גָּמָל fem. (Gen. 32:16), masc. (Gen. 24:63); בָּקָר fem. (Job 1:14), masc. (Ex. 21:37).

   b. אַמָּה *metropolis* (cf. אֵם); פֵּיָה *edge* (cf. פֶּה); יְרֵכָה *hinder part* (cf. יֶרֶךְ); צְדָקָה *righteousness;* יְשׁוּעָה *deliverance;* פַּחָה *governor;* קֹהֶלֶת *preacher;* אֹרְחָה *caravan;* גֹּלָה *exiles;* אֳנִיָּה *a ship;* שַׂעֲרָה *a hair.*

   c. צֹר[12] *Tyre;* אֲרָם[13] *Syria;* מוֹאָב[14] *Moab;* מִצְרַיִם[15] *Egypt.*

   תֵּימָן, צָפוֹן, שְׁאוֹל, מַחֲנֶה, חָצֵר, אֲרַח, דֶּרֶךְ, עִיר, תֵּבֵל, אֶרֶץ, בֶּטֶן, שֵׁן, קֶרֶן, כָּנָף, אֹזֶן, עַיִן, כֶּתֶף, בֶּרֶךְ, רֶגֶל, כַּף, יָד. שֶׁמֶשׁ, נֶפֶשׁ, רוּחַ, נַעַל, כּוֹס, אֶבֶן, חֶרֶב (also m.).

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[1] Gen. 1:16.
[2] Deut. 27:6.
[3] Gen. 23:4.
[4] Hos. 13:8, cf. 2 Kgs. 2:24.
[5] Ps. 144:14.
[6] Ruth 1:22.
[7] Ruth 1:8, 9, 11, 13.
[8] Ruth 1:19.
[9] Gen. 31:9.
[10] Gen. 41:23.
[11] Ex. 2:17.
[12] Isa. 23:15.
[13] 2 Sam. 10:11.
[14] Jer. 48:4, 9.
[15] Joel 4:19.

* Also used individually, Deut. 4:18; Jon. 2:2.

3. *a.* טוֹב[1] *that which is good;* טוֹבָה,[2] same; מַה־זֹּאת;[3] בָּהּ אֵדַע.[4]

b. כָּל־הַקֹּרֹת אֹתָם[5] *all that befell them;* קָשׁוֹת *hard things.*[6]

1. Under *masculine* nouns are included the names of male beings, and, with the exception of those referred to below under 2. *a* and *c*, all nouns without a distinctively feminine ending. It is to be noted that

a. In masculines which have plurals in וֹת (and likewise, in feminines which have plurals in יִם־), this termination does not affect the gender.[a]

b. In some instances, a masculine form occurs where the sense, and rarely also the construction, demands a feminine; and this, sometimes, when a feminine form is in existence.

c. In the case of pronouns and pronominal suffixes the masculine, instead of the feminine, often occurs as being the primary form, or as being superior to the feminine and including it.

REMARKS.

(*a*) There are exceptions to this; cf. נשׁים (Gen. 7:13); משׁכנות (Ps. 84:2).

(*b*) The feminine rarely so occurs for the masculine; both irregularities may be attributed, in many cases, to colloquial inaccuracy, or to carelessness on the part of the writer.

2. Under *feminine* nouns are included three classes:

a. Nouns which refer to female beings; of these

(1) some are distinguished from corresponding masculines by having an entirely distinct form;

(2) some are so distinguished by the addition of a feminine termination;

(3) some (called *epicene*) are so distinguished only by the construction, both masculine and feminine forms being the same.[a]

b. Nouns which do not refer to female beings, yet have a feminine termination; here belong

(1) nouns designating things without life;[b]

(2) nouns indicating abstract ideas[c] or official designations;[d]

(3) nouns used collectively[e] (§ 1. 3), or individually (§ 1. 4).

c. Nouns which neither imply distinction of sex, nor have a feminine termination, but are always construed as feminine; here belong

(1) names of countries, cities, towns;[f g h]

(2) common nouns designating countries, localities, limited space, points of compass, etc.;

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1 Gen. 2:17. 3 Gen. 3:13. 5 Gen. 42:29.
2 1 Sam. 24:18. 4 Gen. 24:14. 6 Gen. 42:7, 30.

(3) names of members of the body, especially those which are double ;[g]

(4) names of instruments, utensils, powers of nature.[j]

3. There being in Hebrew no separate designation of the *neuter*, there is used in place of it,

a. When the word is *singular*, either a masculine or feminine form,

b. When the word is *plural*, generally a feminine form (except in poetry).

REMARKS.

(*a*) Certain species of animals are treated as masculine, because regarded as strong; others as feminine, because regarded as weak; cf. כלב *dog*, זאב *wolf*; but יונה *dove*, חסידה *stork*.

(*b*) These are really *neuter*, the signification passing, in many cases, from something living, to that which is without life.

(*c*) So adjectives, when used as neuter substantives, assume the feminine form.

(*d*) Compare our abstract terms "Lordship," "Majesty," "Excellency," etc.

(*e*) Collectives without a feminine ending are often treated as feminines; cf. Ex. 8:2, 13, 14; 16:13; 2 Sam. 24:9.

(*f*) These are treated as "mothers" or "nurses" of the inhabitants; cf. בני ציון Ps. 149:2, also the word *metropolis*.

(*g*) When these words refer to the inhabitants, they are construed as masculine.

(*h*) It is common, in poetry, to personify nations, countries and cities, as female beings; cf. Isa. 47:1; 50:1; Lam. 1:1.

(*i*) Some of these also appear, at times, as masculine; always masculine are אף *nose*, מצח *forehead*, צואר *neck*, ערף *neck*, פה *mouth*, עקב *heel*, זנב *tail*.

(*j*) The exceptions to the principles here given are very numerous, great variation existing in the usage of the language.

REFERENCES FOR STUDY.

Gen. 1:16 (ממשלה).....2*b*.
Gen. 20:12 (אחות).....2*a*.
Gen. 22:24 (פילגש).....2*a*.
Gen. 24:43 (עלמה).....2*a*.
Ex. 1:21 (להם).....1*c*.
Ex. 7:17 (cf. Isa. 7:7).....3*a*.
Ex. 9:29, 33; 15:5.....1*a*.
Ex. 29:9 (כהנה).....2*b*.
Lev. 5:7 (תור).....1*b*.
1 Sam. 9:24 (שוק).....2*c*.
1 Sam. 10:9 (cf. Josh. 24:17).....1*a*.
1 Sam. 17:6 (מצחה).....2*b*.
2 Sam. 19:27 (חמור).....1*b*.
1 Kgs. 11:5 (אלהים).....1*b*.
2 Kgs. 2:24 (דב).....1*b*.
Isa. 7:6 (יהודה).....2*c*.
Isa. 9:13 (כפה).....2*b*.
Isa. 10:14.....1*a*.
Isa. 31:5 (צפור).....2*a*.
Jer. 7:18.....1*a*.
Jer. 49:17 (ארם).....2*c*.
Amos 3:10.....3*a*.
Zech. 5:10 (המה).....1*c*.
Ps. 1:6 (דרך).....2*c*.
Ps. 12:4 (גדלות).....3*b*.
Ps. 22:29 (מלוכה).....2*b*.
Ps. 42:2 (איל).....1*b*.
Ps. 45:5.....3*b*.
Ps. 45:10 (שגל).....2*a*.
Ps. 77:17.....1*a*.
Ps. 102:8 (צפור).....2*a*.
Prov. 8:6.....3*b*.
Prov. 8:30 (אמון).....1*c*.
Job 1:14 (ידיהם).....1*c*.
Job 42:15.....1*a*.
Neh. 6:12 (נבואה).....2*b*.

3. NUMBER.

1. *a.* יָמִים[1] *days;* מוֹעֲדִים[2] *seasons;* פְּנֵי[3] *faces of;* אוֹת[4] *signs.*

b. בָּקָר *oxen;* אָדָם *mankind;* אֹרְחָה *caravan;* אֳנִי *fleet.* [*heart.*

c. אִישׁ וְאִישׁ[5] *every man;* גֻּבִים גֻּבִים[6] *many ditches;* לֵב וָלֵב[7] *double*

2. *a.* שָׁמַיִם *heavens;* פָּנִים *face, surface;* מַיִם *water;* תַּחְתִּיוֹת[8] *lower parts of the earth.* [קוֹלְלוֹת[12] *foolishness.*

b. בְּתוּלִים[9] *virginity;* אֲהָבִים[10] *loveliness;* נְעוּרִים[11] *childhood;*

c. אֱלֹהִים *God;* קְדֹשִׁים[13] *Holy;* אֲדֹנָי *Lord;* בְּהֵמוֹת[14] *hippopota-*

3. כֶּסֶף *silver,* כְּסָפִים[15] *pieces of silver;* עֵץ *tree,* עֵצִים[16] *wood.* [*mus.*

כִּכָּרִים[17] *talents,* כִּכָּרוֹת[18] *loaves;* פְּעָמִים[19] *footsteps,* פְּעָמוֹת[20] *feet* (artif.).

4. גִּבּוֹרֵי חַיִל[21] *heroes of valor;* בֵּית אָבוֹת[22] *families;* בְּנֵי אֱלִים[23] *sons of God;* בֵּית עֲצַבֵּיהֶם[24] *their idol-houses.*

5. *a.* אָזְנַיִם *ears;* אַפַּיִם *nostrils;* מֹאזְנַיִם *pair of scales,* נַעֲלַיִם *sandals.*

b. יוֹמַיִם[25] *period of two days;* כִּכָּרַיִם[26] *two talents;* נַהֲרַיִם[27] *two*

c. שְׁנַיִם *two;* כִּפְלַיִם[28] *double;* אַלְפַּיִם *two thousand.* [*rivers.*

1. The *plural-idea* is indicated in one of three ways:—

a. By means of plural affixes (ים־, י־, ות־).

b. By means of words which have a collective signification (§ **1.**).

c. By the repetition of a word with or without a connective[a] (§ **6.** 3).

2. The *plural-termination* is often employed in Hebrew in the designation of ideas for which in other languages the singular is employed:—

a. Portions of space or time, "their unity being regarded as a compound of an immense number of single particles or dates."

b. Abstract ideas, the particular quality or condition contained in the stem being thus heightened or intensified;[b c] closely connected with these are

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1 Gen. 1:14.
2 Gen. 1:14.
3 Gen. 1:2.
4 Gen. 1:14.
5 Ps. 87:5.
6 2 Kgs. 3:16.
7 Ps. 12:3.
8 Isa. 44:23.
9 Lev. 21:13.
10 Prov. 5:19.
11 Gen. 46:34.
12 Eccl. 1:17, 2:12.
13 Hos. 12:1.
14 Job 40:15.
15 Gen. 42:25.
16 Gen. 22:3.
17 2 Kgs. 5:23.
18 Judg. 8:5.
19 Ps. 119:133.
20 Ex. 25:12.
21 1 Chron. 7:2, 9.
22 Num. 1:2.
23 Ps. 29:1.
24 1 Sam. 31:9.
25 Ex. 16:29.
26 2 Kgs. 5:23.
27 Gen. 24:10.
28 Job 11:6.

c. Ideas of power and greatness, in which the plural magnifies or increases the original idea.[d e]

3. The *plural form* of certain nouns often conveys a different shade of meaning from the singular; and, further, the *feminine* plural of a noun is sometimes used in a different sense from the *masculine* plural.[f]

4. The *pluralizing* of compound ideas is accomplished either by pluralizing the first of two nouns, or the second, or both.

5. The *dual* was, in use, limited to

a. Things which in nature exist in pairs,[g] or are made double by art.

b. Objects which are regarded as going together, especially measures of time or quantity.

c. A few numerals, and anomalous forms.[h]

REMARKS.

(*a*) This repetition indicates in some cases *entirety;* in others, *distribution;* in still others, *multitude*, or *diversity.*

(*b*) It is important to note the close connection, (1) between the abstract and the collective, both being frequently expressed by the feminine; and (2) between the abstract and the plural, the latter expressing in its totality that quality which is common to all the units of which it is composed.

(*c*) The plural form of abstracts often expresses "a high degree of a given quality or repeated exhibitions and embodiments of it."

(*d*) The use of this plural (called *the plural of majesty*) is limited to a few words and in construction these words are generally treated as singular.

(*e*) Compare the plurals in the mouth of God, e. g. Gen. 1:26; 11:7; Isa. 6:8.

(*f*) In poetry feminine plurals are found instead of masculine, without any difference of meaning.

(*g*) The names of double members of the body often have a *feminine plural* termination instead of a dual, but only when they have been transferred to inanimate objects.

(*h*) Irregular are (1) שִׂפְתוֹת instead of שִׂפְתַיִם (Ps. 45:3; Is. 59:3); (2) חֹמֹתַיִם *two walls* (2 Kgs. 25:4), and (3) לְחֹתַיִם *deck* [double] (Ezek. 27:5).

REFERENCES FOR STUDY.

Gen. 2:9 (חיים).....2*b*.
Gen. 4:10 (דמים).....3
Gen. 11:10 (שנתים).....5*b*.
Gen. 11:23 (מאתים).....5*c*.
Gen. 14:10 (באר בארת).....1*c*.
Gen. 21:2 (זקנים).....2*b*.
Gen. 32:17 (עדר עדר).....1*c*.
Gen. 37:34 (מתנים).....5*a*.
Gen. 39:10 (יום יום).....1*c*.
Gen. 42:30 (ארנים).....2*c*.
Gen. 43:16 (צהרים).....5*b*.
Gen. 43:30 (רחמים).....2*b*.
Gen. 49:12 (שנים).....5*a*.
Gen. 49:13 (ימים).....2*a*.
Ex. 8:10 (חמרם חמרם).....1*c*.
Ex. 9:32 (חטה).....3
Ex. 16:12 (ערבים).....5*b*.
Ex. 26:17 (ידות).....5*a*.
Ex. 29:12 (קרנות).....5*a*.
Ex. 29:36 (כפרים).....2*b*.
Lev. 12:5 (שבעים).....5*b*.
Lev. 23:40 (כפות).....5*a*.
Num. 5:15 (קנאות).....2*b*.
Deut. 3:5 (דלתים).....5*a*.
Deut. 8:8 (שערה).....3
Deut. 12:23 (דם).....3

Deut. 24:6 (רחים).....5a.
Deut. 25:13 (אבן ואבן).....1c.
Deut. 32:7 (דור דור).....1c.
Deut. 32:7 (ימות).....3
Judg. 5:22.....1b.
1 Sam. 19:13 (תרפים).....2c.
1 Sam. 19:16 (מראשות).....2a.
1 Sam. 22:7 (בני ימיני).....4
1 Kgs. 7:49 (מלקחים).....5a.
2 Kgs. 17:29 (בית הבמות).....4
Isa. 1:3 (בעליו).....2c.
Isa. 6:2 (שש כנפים).....5a.
Isa. 7:20 (רגלים).....5a.
Isa. 11:12 (כנפות).....5a.
Isa. 19:4 (אדנים).....2c.
Isa. 42:22 (בתי כלאים).....4
Isa. 49:20 (שכלים).....2b.
Isa. 54:5 (עשיך).....2c.

Jer. 12:13 (חטים).....3
Joel 4:14.....1c.
Zech. 3:9 (שבעה עינים).....5a.
Ps. 5:7 (דמים).....3
Ps. 68:18 (רבותים).....5c.
Ps. 90:10 (שנות).....3
Ps. 90:10 (גבורות).....2b.
Prov. 20:10.....1c.
Prov. 28:6 (דרכים).....5b.
Job 16:19 (מרומים).....2a.
Cant. 5:5 (כפות).....5a.
Ruth 1:22 (שעורים).....3
Ruth 3:4 (מרגלות).....2a.
Eccl. 5:7 (גבהים).....2c.
Eccl. 12:1 (בוראיך).....2c.
1 Chron. 7:5 (גבי חילים).....4
1 Chron. 12:33.....1c.

4. Determination of Nouns.

1. *a.* מִצְרַיִם *Egypt;* חֶבְרוֹן *Hebron;* שָׂרָה *Sarah;* תְּהוֹם *abyss.*

b. אָנֹכִי *I;* זֶה *this;* מִי *who?* בְּנִי *my son;* but הַיּוֹם הַזֶּה.

2. *a.* בֵּית אֵל *the house of God;* אֵשֶׁת אַבְרָם *the wife of Abram;* בְּנֵי יִשְׂרָאֵל *the sons of Israel.*

b. עֳנִי עַמִּי[1] *the affliction of my people;* רָאשֵׁי שִׁבְטֵיכֶם[2] *the heads of your tribes.*

c. שֵׁם הַמָּקוֹם[3] *the name of the place;* אַנְשֵׁי הַמִּלְחָמָה[4] *the men of war.*

1. Certain nouns are in their very nature definite, and require no sign to indicate their definiteness; these are

a. Proper names which were not originally appellatives, and words in which the appellative force, originally existing, has almost or entirely been lost.[a]

b. All pronouns (except the Demonstrative when attributive), and pronominal suffixes.[b c d]

2. Nouns may become definite (or determinate) by position or construction,[e] as in the case of

a. Nouns in the construct state before a proper noun.

b. Nouns in the construct state before a noun with a suffix.

c. Nouns in the construct state before a noun with the article.

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1 Ex. 3:7. 2 Deut. 1:15. 3 Gen. 28:19. 4 Deut. 2:14.

REMARKS.

(*a*) In many cases the usage varies; e. g. גִּלְעָד (Num. 32:1), הַגִּלְעָד (Gen. 31:21 ff.).

(*b*) A noun with a suffix is definite and does not receive the article; exceptions are seen in Lev. 27:23; Josh. 7:21; 8:33; 2 Kgs. 15:16; Mic. 2:12.

(*c*) The Infinitive, being essentially a verbal form, never receives the article; דַּעַת *knowledge*, really a substantive is an exception (as in Gen. 2:9, 17).

(*d*) The following words, archaic and poetic, never receive the article: (1) אֱלֹהַּ *God*, (2) רִזְן *princs*, (3) שָׁדַי *the Almighty*, (4) שָׁדֵי *field*, (5) שְׁאוֹל *underworld*, (6) תֵּבֵל *world*, (7) תְּהוֹם *abyss*, (8) תּוּשִׁיָּה *help*.

(*e*) Every noun in a chain of several constructs is definite, provided the last noun in the chain is for any reason (§ 4. 1. *a. b*) definite.

3. *a.* הַיּוֹם[1] *to-day;* הַלַּיְלָה[2] *this night;* הַפַּעַם[3] *this time.*

b. הָרָקִיעַ[4] *the expanse;* הַתֵּבָה[5] *the ark;* הָאִשָּׁה[6] *the woman;* הָאִישׁ אֲשֶׁר לֹא הָלַךְ וגו׳[7] *the man who hath not walked,* etc. אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכֶלֶת[8] *the fire and the knife* (required for the sacrifice).

c. אֶת־הַסּוּס וְאֶת־הָרֶכֶב[9] *the horses and the chariots* (of the enemy). וַתִּקַּח הַצָּעִיף[10] *and she took the veil* (usually worn by women).

d. הַכְּנַעֲנִי[11] *the Canaanite;* תֹּאכַל הַחֶרֶב[12] *the sword devours;* כַּאֲשֶׁר תַּעֲשֶׂינָה הַדְּבֹרִים[13] *like oxen;* כַּבָּקָר[14] *as bees do;* הַחֹמֶר....לַחֹמֶר[15] *slime....for mortar;* הַזָּהָב[16] *gold;* בַּסַּנְוֵרִים[17] *with blindness;* הָאֱמֶת וְהַשָּׁלוֹם[18] *truth and peace.*

e. הַבַּיִת[19] *the house;* הָאָרוֹן[20] *the ark;* הָאֱלֹהִים[21] *the God.* הַשָּׁמַיִם[22] *O heaven!* הַבַּעַל[23] *O Baal!* הָרוּחַ[24] *O Spirit!* הַשָּׁמַיִם[25] *the heaven;* הַשֶּׁמֶשׁ[26] *the sun;* הָאָרֶץ[27] *the earth;* הַלְּבָנוֹן[28] *Lebanon* (= *the white*); הַיַּרְדֵּן[29] *Jordan* (= *the descender*).

f. הַסֹּבֵב[30] *that which encompasses;* הַבֹּטְחִים[31] *they who trust.* הַבָּאָה[32] (*she*) *that hath come;* (א)הַהֹלְכוֹת[33] *they who wait.*

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1 Gen. 4:14.
2 Gen. 19:5.
3 Gen. 29:35.
4 Gen. 1:7.
5 Gen. 6:14.
6 Ex. 2:9.
7 Ps. 1:1.
8 Gen. 22:6.
9 1 Kgs. 20:21.
10 Gen. 24:65.
11 Gen. 13:7.
12 2 Sam. 11:25.
13 Isa. 11:7.
14 Deut. 1:44.
15 Gen. 11:3.
16 Gen. 2:11.
17 Gen. 19:11.
18 Zech. 8:19.
19 Mic. 3:12.
20 Ex. 25:14.
21 Gen. 5:22.
22 Deut. 32:1.
23 1 Kgs. 18:26.
24 Ezek. 37:9.
25 Gen. 1:1.
26 Gen. 15:12.
27 Gen. 1:1.
28 1 Kgs. 5:20,23.
29 Gen. 13:10.
30 Gen. 2:11.
31 Ps. 125:1.
32 Gen. 18:21.
33 Josh. 10:24.

3. Nouns, not determinate *in themselves* or *by position*, may be made determinate by prefixing the article. The article, as thus employed, may be classified and named as follows:—

a. The *demonstrative*, which was the original use, but is now found only in a few stock expressions.

b. The *objective*, including those cases in which the article occurs with an object or person,

(1) which has just been described in the narrative; or

(2) which is described by words (particularly, a relative clause) which immediately follow; or

(3) which is defined more or less closely by the circumstances involved in the particular case.

c. The *subjective*, used with nouns which, though in no way described, are definite in the writer's mind and, consequently, supposed to be so in the mind of the reader.[a]

d. The *generic*, used with words which describe a class of objects, or several objects of a class; here may be noted,

(1) the more general use of the generic article "with a common appellative, which is used collectively to denote all, or an indefinite number of, the individuals belonging to it;"

(2) its special use in *comparisons*, when the object compared is taken as a class and not as an individual;

(3) its special use, also with nouns of material and class-nouns, which are generally known and employed in a general sense;[b]

(4) its special use with *abstract nouns*, employed in their widest significance.

e. The *distinctive*, used to convey the idea of pre-eminence, as when

(1) a particular object, of a certain class, is made to have a pre-eminence over all other objects in that class; or

(2) a noun in the vocative is, by its use, made more pointed; or

(3) a particular object or individual is emphasized as being the only one in a class; or

(4) a proper name, originally an appellative, continues to retain the article which it first received because it was regarded (see (1) above) as the chief member of its class (cf. § 4. 1. *a*).[c]

f. The *relative*, which, when prefixed to the participle (and, rarely, to a finite form), has the general force of a relative pronoun.

REMARKS.

(*a*) In these cases the idea may often be well expressed by the employment of an unemphatic possessive pronoun.

(*b*) With this may be compared cases like הפלישׁ (Gen. 14:13), הארי (1 Sam. 17:34), במקנה בכסף ובזהב (Gen. 13:2), in which the individual, though really indeterminate, is to be represented as being made definite by the context.

(*c*) In the case of many such nouns the usage varies.

REFERENCES FOR STUDY.

Gen. 2:11 ..... 3*e*.
Gen. 13:2; 14:13; 15:11; 41:42 ..... 3*d*.
Gen. 16:7; 28:19 2
Gen. 24:65, 66; 26:8 ..... 3*b*.
Gen. 21:3 ..... 3*f*.
Gen. 30:15, 20 ..... 3*a*.
Gen. 31:21 (הנהר) ..... 3*e*.
Gen. 47:31 ..... 3*c*.
Ex. 2:14, 15; 3:2, 5; 7:18, 21 ..... 3*b*.
Ex. 2:15; 3:2 ..... 3*c*.
Ex. 8:1 ..... 3*d*.
Ex. 9:27 ..... 3*a*.
Ex. 20:12; 21:5; 22:3 ..... 3*b*.
Num. 14:45; 21:23; 23:14, 28 ..... 3*e*.
Num. 22:32 ..... 3*c*.
Deut. 2:4 ..... 3*b*.
Deut. 4:1; 21:3, 4; 22:19 2
Deut. 8:14 ..... 3*f*.
Josh. 4:19; 12:2, 5, 9 ..... 3*e*.
Josh. 15:47 (הים) ..... 3*e*.
1 Sam. 1:3 ..... 3*b*.
1 Sam. 12:17 ..... 3*a*.
1 Sam. 17:34 ..... 3*d*.
2 Sam. 14:4 ..... 3*e*.
2 Sam. 19:27 ..... 3*b*.
1 Kgs. 1:47 ..... 3*c*.
1 Kgs. 8:1; 20:15 2
1 Kgs. 20:21 ..... 3*b*.
2 Kgs. 18:15 2
Isa. 1:18; 10:14; 22:18; 29:21; 40:31; 42:13
49:18 ..... 3*d*.
Isa. 9:2 ..... 3*c*.
Isa. 9:12; 27:6; 28:16 ..... 3*f*.
Isa. 10:2, 12 2
Jer. 13:1, 2 ..... 3*b*.
Jer. 46:9 ..... 3*e*.
Hos. 14:6, 7, 8 ..... 3*d*.
Joel 1:14 (הארץ) ..... 3*e*.
Mic. 4:9 ..... 3*d*.
Zech. 3:1 (השטן) ..... 3*e*.
Zech. 3:5 ..... 3*b*.
Zech. 3:8 ..... 3*e*.
Zech. 8:19 ..... 3*d*.
Mal. 2:5 ..... 3*d*.
Ps 19:11; 103:4; 104:3 ..... 3*f*.
Ps. 49:15 ..... 3*d*.
Job 5:10 ..... 3*f*.
Job 28:12 ..... 3*d*.
Eccl. 3:17; 10:18 ..... 3*d*.
Ezra 8:25; 10:14, 17 ..... 3*f*.
1 Chron. 26:28 ..... 3*f*.

5. DETERMINATION OF NOUNS (CONT.).

1. אַנְשֵׁי הַמִּלְחָמָה[1] *the men of war;* דְּבַר הַנָּבִיא[2] *the prophet's word.*

   a. כֹּל הַדּוֹר[3] *the whole generation;* כֹּל הָעָם[4] *all the people;*

   כָּל־בְּכוֹר[5] *every first-born;* כָּל־עֵץ[6] *every tree.*

   b. בֶּן־הַיְמִינִי[7] *the Benjamite;* בֵּית הַלַּחְמִי[8] *the Bethlehemite.*

2. הַמָּאוֹר הַגָּדֹל[9] *the great luminary;* הַדְּבָרִים הָאֵלֶּה[10] *these things;*

   יוֹם הַשְּׁבִיעִי[11] *the seventh day;* בַּלַּיְלָה הוּא[12] *in that night.*

3. סַל אֶחָד[13] *a basket;* אִישׁ אֶחָד[14] *a man;* נָבִיא אֶחָד[15] *a prophet.*

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1 Num. 31:49.
2 Jer. 28:9.
3 Ex. 1:6.
4 Ezek. 45:16.
5 Ex. 13:2.
6 Lev. 19:23.
7 Judg. 3:15.
8 1 Sam. 17:58.
9 Gen. 1:16.
10 Gen. 15:1.
11 Gen. 2:2.
12 Gen. 19:33.
13 Ex. 29:3.
14 Judg. 13:2.
15 1 Kgs. 20:13.

4. מַלְכֵי־אֶרֶץ[1] *kings of the earth;* אָתָה בֹקֶר[2] *the morning comes.*

1. An idea, expressed by means of two nouns in the construct relation, is made definite by prefixing the article to the second noun.[a b] Worthy of notice, however, is

a. (1) The use of the article after כֹּל, when this word means *all* or *whole.*

(2) The absence of the article after כֹּל, when it means *any* or *every.*[c]

b. The use of the article with the second part of a compound word.

2. An adjective or demonstrative pronoun, connected attributively with a definite noun, must be marked as definite by having the article prefixed.[d]

3. Indefiniteness is expressed by the numeral אֶחָד, rarely, however, and chiefly in later writers.[e]

4. The article may be omitted in poetry, when in prose it would be required; this omission is explained by the brevity, vividness and emphasis characteristic of poetic style.

REMARKS.

(*a*) When the first of two nouns expressing one idea is to be marked as indefinite, a construction with the preposition לְ is employed (§ 9. 5).

(*b*) On the occurrence of the article with the *first* of two nouns in the construct relation, see § 9. 2.

(*c*) Compare the similar usage of πάς *all* or *every.*

(*d*) There are not a few exceptions to this, the article being sometimes omitted from the noun, sometimes from the attributive.

(*e*) This numeral is sometimes found in the construct relation with the noun which it limits (cf. Job 2:10); its use with things is more rare than with persons

REFERENCES FOR STUDY.

Gen. 1:31; 10:12; 19:25; 28:19; 30:16; 32:23.....2
Gen. 7:21; 26:4.....1*a.*
Gen. 23:19.....1
Ex. 20:4.....1*a.*
Lev. 7:27; 14:45.....1*a.*
Num. 9:7.....2
Num. 35:23.....1*a.*
Deut. 1:35; 9:6; 11:7.....2
Deut. 11:12.....4
Josh. 3:13.....1*a.*
Judg. 6:11.....1*b.*
1 Sam. 1:1.....3
1 Sam. 2:23; 14:29; 17:12.....2
1 Sam. 16:18.....1*b.*
2 Sam. 6:3; 12:4.....2
1 Kgs. 19:4.....3
Isa. 1:5; 13:7; 28:24.....1*a.*
Isa. 10:1; 24:12.....4
Neh. 1:5.....4
Hab. 1:4.....4
Zech. 14:15.....1*a.*
Ps. 12:8.....2
Ps. 72:17; 148:10.....4
Job 9:24.....4
Dan. 8:3, 13.....3

[1] Ps. 2:2. [2] Isa. 21:12.

6. Apposition of Nouns.

1. *a.* הַבָּקָר הַנְּחֹשֶׁת[1] *the oxen the brass = the brazen oxen;* הַמַּבּוּל מַיִם[2] *= the deluge* (of) *water.* [*offerings.*

b. אֲמָרִים אֱמֶת[3] *words, truth = true words;* זִבְחֵי שְׁלָמִים[4] *peace-*

c. הָאָרֶץ כְּנַעַן[5] *the land* (of) *Canaan;* הַנָּהָר פְּרָת[6] *the river Euphrates*

d. אִשָּׁה אַלְמָנָה[7] *a woman, a widow;* דֶּשֶׁא עֵשֶׂב[8] *greenness, herb.*

e. יָמִים מִסְפָּר[9] *days, a number;* שְׁנָתַיִם יָמִים[10] *two years, time.*

2. שְׁלִשָׁה סְאִים קֶמַח[11] *three seahs, meal;* שְׁלֹשָׁה יָמִים[12] *a triad, days.*

שֶׁבַע שָׁנִים[13] *seven years;* אֵיפָה שְׂעֹרִים[14] *an ephah, barley.*

3. *a.* גְּבֹהָה גְבֹהָה[16] *proudly, proudly;* בִּמְאֹד מְאֹד[15] *in high degree, high degree;* [*generation.*

b. שִׁבְעָה שִׁבְעָה[17] *seven by seven;* מִדֹּר דֹּר[18] *from generation to*

c. בְּאֵרֹת בְּאֵרֹת[19] *many wells;* גֵּבִים גֵּבִים[20] *many ditches.*

d. הַנָּהָר הַגָּדוֹל נְהַר פְּרָת[21] *the great river, the river Euphrates.*

Apposition, because of a scarcity of adjectives, and a desire for brevity, is of much more frequent occurrence, and of far wider range in Hebrew, than in languages generally. The various kinds of apposition may be grouped as follows:—

1. Cases in which the *first* of two nouns contains the principal idea, the second being added for fuller explanation.[a b] Here belong the instances in which

a. The first noun denotes a *thing*, the second, the *material* of which that thing is composed.

b. The first noun denotes a *thing*, the second, a *quality* of it.

c. The first noun denotes a *person* or *thing*, the second, its *name*.[c]

d. The first noun denotes a *genus*, the second, a *species;* or the second gives a more precise idea than the first.

e. The first noun denotes a *thing*, the second, the *number*, *weight*, or *measure* of it.[d e]

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1 2 Kgs. 16:17.
2 Gen. 6:17.
3 Prov. 22:21.
4 Ex. 24:5.
5 Num. 34:2.
6 1 Chron. 5:9.
7 2 Sam. 14:5.
8 Gen. 1:12.
9 Deut. 4:27.
10 Gen. 41:1.
11 Gen. 18:6.
12 1 Sam. 30:12.
13 Gen. 5:7.
14 Ruth 2:17.
15 Gen. 17:2.
16 1 Sam. 2:3.
17 Gen. 7:2.
18 Ex. 17:16.
19 Gen. 14:10.
20 2 Kgs. 3:16.
21 Gen. 15:18.

REMARKS.

(*a*) Where the first noun is definite, and the second indefinite, the latter may be regarded as an accusative of limitation (cf. § 40. 2); cf. 1 Chron. 28:18; Ps. 71:7; Hab. 3:8; Lev. 26:42; Jer. 33:2.

(*b*) The appositional relation is, at times, so loose that one or more words may stand between the nouns thus connected.

(*c*) Sometimes the "name" is the first noun (Isa. 37:2); if the "name" is the second noun and a preposition stands before the first, the preposition must be repeated before the second (Gen. 24:4; cf. Gen. 22:20).

(*d*) For all these cases, there are parallel cases in which, by the introduction of a copula, a complete sentence is formed; cf. Gen. 1:2; 11:1; 14:10; 47:9; Ex. 9:31; Deut. 33:6; 2 Sam. 17:3; Isa. 5:12; 19:11; Jer. 24:2; Ezek. 45:11; Ps. 23:5; 45:9; 110:3.

(*e*) While nouns like כֹּל *all*, יֵשׁ *there is*, and אַיִן *there is not* generally stand in the *construct* relation with what follows, they sometimes stand in apposition with a following, and rarely with a preceding, noun.

2. Cases in which the *second* word conveys the principal idea, the first marking the *measure*, *weight*, or *number* of it.[a b]

3. Cases in which the first word is simply repeated. [Here belong those instances in which the second word is a *pronoun* repeating a preceding *noun*, or a *noun* repeating a preceding *pronoun* (whether expressed, or implied in a verbal form) (see § **11.** 1. *a*).] The appositional repetition serves

a. To express *emphasis*, *intensity*.

b. To express *distribution*, *entirety*.

c. To express *multitude*.

d. To afford an opportunity for the addition of a new idea without rendering the construction faulty.[c]

REMARKS.

(*a*) In the great majority of cases under this head, the construct relation may be employed (§ 8. 2).

(*b*) It is probable that the second noun, in these cases, is an accusative of limitation (§ 40. 5), rather than in apposition.

(*c*) The two constructions, apposition and annexion (i. e., the construct relation), are closely related. In the expression of many ideas the one or the other may be used according to choice. Apposition was the earlier construction, and out of it grew annexion.

REFERENCES FOR STUDY.

Gen. 6:17.....1*a*. Ex. 8:10.....3*c*.
Gen. 9:4; 39:1, 2.....1*d*. Ex. 9:8; 16:32.....2
Gen. 10:21.....3*a*. Ex. 16:5; 23:30.....3*b*.
Gen. 22:20; 24:4.....1*c*. Ex. 25:35; 36:4.....3*b*.
Gen. 25:30; 35:14.....3*d*. Ex. 27:16; 29:40.....1*c*.
Gen. 32:17.....3*b*. Ex. 28:17; 39:17.....1*a*.
Ex. 1:19.....1*d*. Lev. 6:13.....1*b*.

Num. 5:15.....2
Num. 7:13; 15:4, 6.....1a.
Num. 15:4-7.....1c.
Num. 17:17, 21.....3b.
Num. 21:14.....1c.
Num. 28:13.....3b.
Deut. 2:27; 28:43.....3a.
Deut. 3:5.....1a.
Deut. 22:23.....1d.
Deut. 34:5.....1c.
Josh. 13:5.....1c.
Judg. 5:30.....3b.
Judg. 5:22.....3a.
1 Sam. 3:1; 4:1.....1c.
1 Sam. 25:24.....3a.
2 Sam. 10:7.....1b.
2 Sam. 17:5.....3a.
2 Sam. 24:24.....1c.
1 Kgs. 4:1.....1c.
1 Kgs. 7:12.....1a.
1 Kgs. 18:32.....2
2 Kgs. 3:4.....2
Isa. 6:3.....3a.
Isa. 10:7.....1c.
Isa. 30:20.....1a.
Isa. 37:2.....1c.
Jer. 7:4.....3a.
Jer. 10:10; 25:15.....1b.
Ezek. 16:27.....1b.
Ezek. 21:14.....3d.
Ezek. 21:32.....3a.
Ezek. 24:6.....3b.
Joel 4:14.....3c.
Zech. 1:13.....1b
Ps. 120:2.....1b.
Neh. 2:11.....1c.
1 Chron. 9:32.....3b.

7. THE NOMINATIVE ABSOLUTE.

1. הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְּנֶנָּה[1] *the land upon which thou art lying,—to thee will I give it.*

2. שְׁכֶם בְּנִי חָשְׁקָה נַפְשׁוֹ בְּבִתְּכֶם[2] *Shechem my son,—his soul hath longed for your daughter.*

3. הָאִישׁ מִיכָה לוֹ בֵּית אֱלֹהִים[3] *the man Micah,—to him was a house of God.*

4. אֲנִי הִנֵּה בְרִיתִי אִתָּךְ[4] *I—behold my covenant is with thee.*

5. אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה[5] *all the land which thou seest—to thee I will give it.*

6. יהוה הוּא הָאֱלֹהִים[6] *Yahweh,* HE *is the God;* יהוה הוּא נַחֲלָתוֹ[7] *Yahweh,* HE *is his inheritance;* הַדָּם הוּא הַנָּפֶשׁ[8] *the blood,* THAT *is the life.*

7. הָאֲנָשִׁים הָאֵלֶּה שְׁלֵמִים הֵם[9] *these men—they are at peace;*
חֲלוֹם פַּרְעֹה אֶחָד הוּא[10] *the dream of Pharaoh—it is one;* [*holy.*
הַמָּקוֹם....קָדֹשׁ הוּא[11] *the place* (upon which thou standest)—*it is*

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1 Gen. 28:13.
2 Gen. 34:8.
3 Judg. 17:5.
4 Gen. 17:4.
5 Gen. 13:15.
6 1 Kgs. 18:39.
7 Deut. 10:9.
8 Deut. 12:23.
9 Gen. 34:21.
10 Gen. 41:25.
11 Josh. 5:15.

For the sake of emphasis, and for the avoidance of unwieldy sentences, a noun or pronoun is frequently placed at the beginning of the sentence with no grammatical relation to the other words of the sentence, but represented in the body of the sentence by a pronominal suffix. This noun or pronoun is said to be a Nominative Absolute. The various cases may be classified as follows:—

1. Where this nominative absolute is, logically, the object of the sentence.

2. Where it is, logically, the subject of the sentence.

3. Where it is, logically, the object of a preposition occurring farther along in the sentence.

4. Where it is a pronoun, and is, logically, the subject or object of the sentence, or a genitive after a noun.

5. Where it is preceded by אֵת, the sign of the object.

6. Where, standing as the logical subject, it is resumed by the pronoun הוּא, which then, though really the grammatical subject of the following predicate, is practically equivalent to a copula.

7. A similar usage to that just given, except that the pronoun *follows*, instead of *preceding*, the predicate.

REFERENCES FOR STUDY.

Gen. 2:14, 19; 9:18....6
Gen. 15:2; 42:6....6
Gen. 21:13....1, 5
Gen. 24:27; 42:11....4
Gen. 26:15....1
Gen. 47:21....5
Gen. 48:7; 49:8....4
Gen. 30:33; 31:16....7
Gen. 45:20; 47:6....7
Lev. 3:4....5
Lev. 7:7, 33....3
Deut. 2:23; 7:15....1
Deut. 14:27....1
Deut. 18:14....3
Deut. 32:4....4
Deut. 33:17....3
Josh. 5:15; 6:19....7
Josh. 9:12....1
1 Sam. 3:11....2
1 Sam. 9:13; 25:29....5
1 Sam. 12:23....4
2 Sam. 23:6....2
2 Kgs. 9:27....5
Isa. 1:7....1
Isa. 1:13....7
Isa. 9:1; 15:7....1
Isa. 9:14; 33:6....6
Isa. 11:10; 19:17....3
Isa. 13:17....3
Isa. 41:29....2
Isa. 42:3; 53:4....1
Isa. 49:21....7
Isa. 51:22....5
Jer. 13:27....1
Ps. 46:5....2
Ps. 90:10....3
Job 17:15....1
Job 22:8....3

8. Annexion, or the Construct Relation.

1. *a.* חֲמַס יְדֵיכֶם[1] *cruelty of* (= *done by*) *your hands;* יֵצֶר לֵב הָאָדָם[2] *the imagination of man's heart;* פַּחְדְּכֶם[3] *your fear* (= *which you have*); כַּעְשׂוֹ[4] *his vexation.*

   b. חֲמַס לְבָנוֹן[5] *cruelty of* (= *done to*) *Lebanon;* שִׁמְעַת שָׁאוּל[6] *report about Saul;* חִתְּכֶם[7] *fear of* (= *concerning*) *you;* זַעֲקַת סְדֹם[8] *cry concerning Sodom.*

2. *a.* שְׁנֵיהֶם[9] *they two* (not, *two of them*); שְׁנֵי הַמְּאֹרֹת[10] *the two luminaries;* שְׁנֵי לְאֻמִּים[11] *two peoples;* שְׁלֹשׁ הֶעָרִים[12] *the three cities.*

   b. כָּל־הָעֵץ[13] *all* (of) *the tree(s);* רֹב שָׁלוֹם[14] *much* (of) *peace;* דֵּי חָלָב[15] *enough* (of) *milk;* cf. also יִשְׂרָאֵל כֻּלֹּה[16] *all of Israel.*

   c. לַחְמָם לְנַפְשָׁם[17] *their food is for themselves;* פָּנַי יֵלֵכוּ[18] *my presence* (= *I myself*) *shall go;* עֶצֶם הַיּוֹם הַזֶּה[19] *that very day;* עֶצֶם הַשָּׁמַיִם[20] *heaven itself.*

   d. אֵין מִסְפָּר[21] *without number;* אֵין מִלְחָמָה[22] *without war;* בְּלִי לְבוּשׁ[23] *without clothing;* בְּלִי מָשִׁיחַ[24] *unanointed;* בְּלִי נִשְׁמָע[25] *unheard;* לֹא־אֵל[26] *a non-God;* אַל־מָוֶת[27] *immortality;* בְּלֹא אֵיבָה[28] *without enmity.*

   e. בְּיוֹם דִּבֶּר יְהוָה[29] *on the day* (that) *Jehovah spake.*
   יְמֵי הִתְהַלַּכְנוּ אִתָּם[30] *the days we walked with them.*
   יוֹם אִירָא[31] *the day I fear;* עֵת נִשְׁבֶּרֶת[32] *the time thou wast broken.*

3. *a.* דַּם נָקִי[33] *the innocent blood;* גֵּיא גְּדֹלָה[34] *a large ravine;* בַּיִת גָּדֹל[35] *a large house;* חֵיל כָּבֵד[36] *a strong force;* מְקוֹם קָדוֹשׁ[37] *the holy place;* אֵשֶׁת רַע[38] *a bad woman;* כְּלֵי הַקָּטֹן[39] *the smallest vessels.*

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1 Ps. 58:3.
2 Gen. 8:21.
3 Prov. 1:26.
4 Prov. 12:16.
5 Hab. 2:17.
6 2 Sam. 4:4.
7 Gen. 9:2.
8 Gen. 18:20.
9 Gen. 2:25.
10 Gen. 1:16.
11 Gen. 25:23.
12 Num. 35:14.
13 Gen. 1:29.
14 Ps. 37:11.
15 Prov. 27:27.
16 2 Sam. 2:9.
17 Hos. 9:4.
18 Ex. 33:14.
19 Gen. 7:13.
20 Ex. 24:10.
21 Gen. 41:49.
22 1 Kgs. 22:1.
23 Job 24:10.
24 2 Sam. 1:21.
25 Ps. 19:4.
26 Deut. 32:5, 17, 21.
27 Prov. 12:28.
28 Num. 35:22b.
29 Ex. 6:28.
30 1 Sam. 25:15.
31 Ps. 56:4.
32 Ezek. 27:34.
33 Deut. 19:13.
34 Zech. 14:4.
35 2 Kgs. 25:9.
36 2 Kgs. 18:17.
37 Eccles. 8:10.
38 Prov. 6:24.
39 Isa. 22:24.

b. מְתֵי מְעַט[1] *few people;* דְּמֵי חִנָּם[2] *blood shed causelessly;*
אֱלֹהֵי מִקָּרֹב[3] *a God from near;* עוֹלַת תָּמִיד[4] *continual offering.*

c. נְהַר פְּרָת[5] *the river Euphrates;* שֵׁבֶט הַלֵּוִי[6] *the tribe of Levi.*

d. גִּבּוֹר חַיִל[7] *a strong hero;* אֲרוֹן עֵץ[8] *a wooden chest;*
בִּגְדֵי קֹדֶשׁ[9] *holy garments;* אֱלִילֵי כֶסֶף[10] *silver idols.*

e. אִישׁ דְּבָרִים[11] *an eloquent man;* בַּעַל הַחֲלֹמוֹת[12] *having dreams;*
בְּנֵי חַיִל[13] *sons of strength;* בֶּן-לַיְלָה[14] *son of a night;*
בֶּן-חֲמֵשׁ מֵאוֹת שָׁנָה[15] (Noah was) *a son of five hundred years* = *five hundred years old.*

f. נְסִיכֵי אָדָם[16] *the anointed of men;* אֶבְיוֹנֵי אָדָם[17] *the poor of men;*
פֶּרֶא אָדָם[18] *a wild ass of a man;* פֶּלֶא יוֹעֵץ[19] *a wonder of a counsellor.*

4. *a.* חָכְמַת וָדַעַת[20] *wisdom and knowledge;* שִׁכָּרַת וְלֹא מַיִן.[21]

b. בְּתוּלַת בַּת צִיּוֹן[22] *a woman possessed of a spirit;* אֵשֶׁת בַּעֲלַת אוֹב.[23]

c. חָכְמַת-מֶה לָהֶם[24] *whose ox have I taken?* אֶת-שׁוֹר מִי לָקָחְתִּי.[25]

That relation between two nouns which is indicated in Latin or Greek by placing the second noun in the *genitive*, is expressed in Hebrew by pronouncing the two words as one.[a] As a result of this, the tone passes to the second word, and the first word is, if possible, shortened. This construction may for convenience be called *annexion*.[b] The varieties of *annexion* may be classified as follows:—

1. Cases in which the two nouns, thus joined, contain distinct ideas of equal value; this is seen

a. When the second noun designates a person or thing which is the *subject* or possessor of that which is indicated by the preceding noun.[c]

b. When the second noun designates the *object* of an action or feeling expressed by the preceding noun.

REMARKS.

(*a*) The remnants of original case-endings are quite numerous (*El.* § 121. 1-3), but these remnants (except in the case of the accusative ה_) no longer have any signification.

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1 Deut. 26:5.
2 1 Kgs. 2:31.
3 Jer. 23:23.
4 Num. 28:6.
5 Gen. 15:18.
6 Josh. 13:33.
7 Judg. 11:1.
8 Deut. 10:1.
9 Ex. 28:2.
10 Isa. 2:20.
11 Ex. 4:10.
12 Gen. 37:19.
13 Deut. 3:18.
14 Jon. 4:10.
15 Gen. 5:32.
16 Mic. 5:4.
17 Isa. 29:19.
18 Gen 16:12.
19 Isa. 9:55.
20 Isa. 33:6.
21 Isa. 51:21.
22 1 Sam. 28:7.
23 Isa. 37:22.
24 1 Sam. 12:3.
25 Jer. 8:9.

(*b*) A noun with a pronominal suffix is to be regarded, syntactically, as in *annexion* with that suffix.

(*c*) Because of their inflexibility, proper names are seldom found in annexion with a following noun. In cases like אוּר כַּשְׂדִּים *Ur* (*city*) *of the Chaldees* (Gen. 11:28), יְהוָה צְבָאוֹת *Jehovah* (*God*) *of hosts*, there is an ellipsis to be supplied (cf. 2 Sam. 5:10).

2. Cases in which the second of two nouns, thus joined, is the more important, the first merely indicating its number, size, nature, etc.; this is seen,

a. In the usage of numerals 2–10, which may stand in the construct state before the substantive which they number.[a]

b. In the usage of certain nouns, e. g., כֹּל *totality*, רֹב *abundance*, דַּי *sufficiency*, which have almost come to have the force of adjectives.[b]

c. In the usage of certain commonly occurring nouns as "purely mental concepts," e. g., נֶפֶשׁ, פָּנִים and עֶצֶם = *self* (the first used of animate objects, the second of persons, the third of inanimate objects); cf. also קוֹל = *voice of* = *Hark!*[c d e]

d. In the usage of words designating the existence or non-existence of a nominal idea; e. g., יֵשׁ *there exists*, אַיִן and בְּלִתִּי *non-existence* (and in poetry, לֹא, אַל and בְּלִי) = *without*, *in-*, *un-*, *-less*;[f] בָּד *solitariness*.

e. In that usage which permits a noun expressing in a general way *place*, *time*, *manner* to stand in *annexion* with a following relative clause (in which, however, the relative may be omitted).[g]

REMARKS.

(*a*) For other constructions which the numeral may have, see § 15. 1. *b*.

(*b*) In reference to כֹּל the following points may be noted: (1) It regularly precedes in the construct the noun it modifies (Isa. 2:2), but (2) sometimes follows with the idea of the modified noun repeated in the form of a pronominal suffix (2 Sam. 2:9); and (3) rarely occurs with the article after a preceding noun in the construct state (Isa. 29:11).

(*c*) For examples of this use of קוֹל, see Cant. 2:8; 5:2; Ps. 29:3-9 (?).

(*d*) The common use of נֶפֶשׁ with suffixes to express a reflexive idea is to be noted; e. g., נַפְשִׁי *I myself*, נַפְשָׁם *they themselves*.

(*e*) Compare also some of the indefinite uses of דָּבָר *thing*, for which, however, see the lexicon.

(*f*) The use of לֹא and אַל in poetry to form a noun with an exactly opposite meaning to that conveyed by the noun itself, is not uncommon (cf. Deut. 32:5, 17, 21; Amos 6:13).

(*g*) See, more in detail, § 13. 2.

3. Cases in which the *first* of two words, thus joined, is the more important, the second merely indicating its character, number, size, or contents; this is seen,

a. When the second word is an *adjective*. This use is late, and occurs chiefly in the case of a few common adjectives like רַע, טוֹב, קָטֹן, גָּדֹל.[a]

b. When the second word is an attributive word, whether noun, adverb or prepositional phrase.

c. When the second word, a proper noun, is the name of the first

d. When the second word is used "by circumlocution to describe a property of the first." This usage is very common on account of the scarcity of adjectives.

e. When the second word, a neuter or abstract noun, is joined to a preceding general noun like אִישׁ, בַּעַל, בֵּן, בַּת, denoting *possessor, origin, derivation.*[e]

f. When the second word designates the *whole* of which the first noun is a *part;*[f] or when the second word is a literal term. the first being *figurative.*[d]

4. Peculiar and rare is the occurrence of a construct,

a. Before the conjunction וְ *and.*

b. With a noun which, in sense, is in apposition with it.

c. Before the interrogative pronoun.[e]

REMARKS.

(*a*) The adjective in this case is really treated like a neuter noun. Compare יַד הַיָּמִין *the right hand,* in which the word יָמִין, originally an adjective, has become a substantive.

(*b*) Here, of course, the appositional construction is much more common.

(*c*) Compare the peculiar cases of this construction seen in Isa. 5:11; Eccles. 12:11.

(*d*) For cases in which three or more nouns are joined together by annexion, see Gen. 40:3; 47:9; Josh. 3:15; Judg. 9:1; Isa. 10:12.

(*e*) The form אַחַר (e. g., in 2 Sam. 17:22) is sometimes used as an absolute and not as a construct.

(*f*) On the use of the preposition מִן *from* to express the partitive idea, see the lexicon.

REFERENCES FOR STUDY.

Gen. 1:16.....1*b*.
Gen. 4:19; 5:8; 19:1; 22:3.....2*a*.
Gen. 7:6; 14:13; 15:3; 37:3.....3*e*.
Gen. 8:5; 24:13; 43:11.....3*f*.
Gen. 14:10.....4*b*.
Gen. 15:18.....3*c*.
Gen. 17:23.....2*c*.
Gen. 19:4; 31:3.....2*b*.
Gen. 24:23.....4*c*.
Gen. 39:20; 40:3.....2*e*.
Ex. 4:13.....2*e*.
Ex. 20:9; 26:3.....2*a*.
Ex. 21:3; 24:14.....3*e*.
Ex. 34:1; 38:30.....3*d*.
Num. 5:18.....3*a*.
Deut. 4:42; 32:6.....2*d*.
Deut. 19:18.....3*d*.
Deut. 33:1.....3*e*.
Deut. 33:19.....4*b*.
Josh. 9:13.....2*b*.
1 Sam. 1:16; 20:31.....3*e*.
1 Sam. 3:13.....2*e*.
1 Sam. 5:12.....1*a*.
2 Sam. 16:8.....3*e*.
2 Sam. 17:11.....2*c*.
2 Sam. 20:19.....4*b*.
1 Kgs. 1:52; 2:26.....3*e*.
1 Kgs. 21:19.....2*e*.
Isa. 1:11.....2*b*.
Isa. 5:9; 10:15.....2*d*.

Isa. 13:4	1a.	Ps. 2:9; 21:4; 36:12; 45:7	3d.
Isa. 22:4; 41:15; 53:3	3e.	Ps. 17:8; 55:24; 72:4	3e.
Isa. 28:9	3b.	Ps. 43:1	2d.
Isa. 35:2	4a.	Ps. 78:49	3a.
Isa. 46:2	2c.	Ps. 81:6	2c.
Jer. 22:12; 48:36	2c.	Prov. 1:7	1b.
Jer. 44:28	4c.	Prov. 2:19; 24:25	3a.
Jer. 48:41	3f.	Prov. 3:25; 26:2	3b.
Ezek. 1:1	3c.	Prov. 5:23	2d.
Ezek. 13:2	3b.	Prov. 10:24	1a.
Ezek. 26:10	4a.	Prov. 22:24	3c.
Ezek. 27:6; 32:10	3c.	Job 5:7; 11:2; 34:10; 41:20	3c.
Ezek. 29:2	2b.	Job 6:14	1b.
Hos. 1:2	2c.	Job 21:23	2c.
Hos. 3:1	1a.	Job 34:13	2b.
Amos 5:2	3c.	Cant. 7:10	3a.
Obad. 1:10	1b.	Eccles. 1:13	3a.

9. ANNEXION (CONTINUED).

1. *a.* רֹעֵה צֹאן[1] *keeper of sheep;* מְאִירַת עֵינַיִם[2] *enlightening the eyes;* אֹכְלֵי עַמִּי[3] *consumers of my people;* יוֹרְדֵי עָפָר[4] *who go down to the dust.*

   b. מֻכֵּה אֱלֹהִים[5] *stricken of God;* בְּזוּי עַם[6] *despised by the people;* מִקְנַת־כֶּסֶף[7] *bought with money;* מְכֵי חֶרֶב[8] *slain by the sword.*

   c. כְּבַד־פֶּה[9] *slow of speech;* קְשֵׁה עֹרֶף[10] *stiff of neck;* חֲכַם לֵבָב;[11] נוֹרָא תְהִלֹּת[12] *fearful in praises;* מֵתֵי מִלְחָמָה[13] *dead in battle.*

2. *a.* פְּנֵי הַמַּיִם[14] *face of the waters;* בֵּיתָה יוֹסֵף[15] *to the house of Joseph.*

   b. נְבִיאֵי מִלִּבָּם[16] *prophets out of their own heart;* הָרֵי בַגִּלְבֹּעַ[17] *mountains in Gilboa;* חוֹסֵי בוֹ[18] *those trusting in him;* מִימִין לַבַּיִת[19] *on the right of the house.*

   c. בְּנֵי דָוִד וּבְנֹתָיו *the sons and daughters of David;* אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ[20] *the God of heaven and earth.*

   d. הַר־קָדְשִׁי[21] *my holy hill;* יַד־אֱלֹהָיו הַטּוֹבָה[22] *the good hand of his God;* גַּל־אַבָנִים גָּדוֹל[23] *a great heap of stones.*

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1 Gen. 4:2.
2 Ps. 19:9.
3 Ps. 53:5.
4 Ps. 22:30.
5 Isa. 53:4.
6 Ps. 22:7.
7 Gen. 17:12.
8 Jer. 18:21.
9 Ex. 4:10.
10 Deut. 9:6.
11 Job 9:4.
12 Ex. 15:11.
13 Isa. 22:2.
14 Gen. 1:3.
15 Gen. 43:17.
16 Ezek. 13:2.
17 2 Sam. 1:21.
18 Ps. 2:12.
19 Ezek. 10:3.
20 Gen. 24:3.
21 Ps. 2:6.
22 Ez. 7:9.
23 Josh. 7:2

1. Participles and adjectives are frequently joined by annexion with a following substantive. This is a closer construction than a following object-accusative or accusative of specification would be. Here may be noted,

a. The usage in the case of *active* participles, in which the noun expresses the object of the action, or, as sometimes in poetry, the sphere *in* which the action is exerted.[a b]

b. The usage in case of *passive* participles, in which the noun expresses, sometimes the author of the action, sometimes the secondary agent or instrument.

c. The usage in the case of *adjectives* (denoting a property or quality) in which the noun has the force of an accusative of limitation or specification.

REMARKS.

(*a*) Cases of the construct before אֵת occur, e. g., Jer. 33:22.

(*b*) The accusative rather than a genitive is used (1) after a participle or adjective when it (the participle) has the article, and (2) when a word is for any reason inserted between the participle and the word which would, otherwise, be in the genitive; cf. Isa. 40:20; Job 15:10; 32:6.

2. Words in *annexion* form one complex idea, and therefore *cannot be separated by intervening words.* Here are to be noted certain points:—

a. The *article* and *He locative* everywhere form exceptions to the general law just given; but aside from these only a few anomalous cases occur of the interposition of words.[a]

b. Prepositions, particularly the shorter ones and especially in poetry, quite frequently occur prefixed to the second of two nouns in annexion, thus defining more exactly the relationship existing between the two nouns.[b]

c. As *one* result of this inseparability, two or more nouns joined by "and" cannot stand in annexion with a single genitive; but the genitive is employed with the first, and in the form of a suffix with the second;[c d e] while further, a single construct does not usually stand in annexion with two or more genitives, but is repeated with each.[f]

d. As a *second* result of this inseparability, a word or suffix limiting the construct must be placed after the following genitive and not between the construct and the genitive.[g]

REMARKS.

(*a*) כֹּל *all*, having almost come to be an adjective, occasionally allows the interposition of a word before its genitive, e. g., 2 Sam. 1:9; other cases in which this is claimed to occur are capable of a different explanation; e. g., Job 27:3; Ps. 45:7; Isa. 28:1; 36:9. Cf. also the bold poetic constructions in Gen. 49:11; Isa. 19:8; 22:16.

(*b*) This is most frequent with participles of verbs which are regularly followed by a preposition, e. g., חָסָה בְּ *trust in;* שָׁכַן בְּ *dwell in,* etc.

(*c*) Hence one may not say, "*the sons and daughters of David,*" but "*the sons of David and his daughters*;" and it is better to say "*the God of heaven and the God of earth,*" than "*the God of heaven and earth*;" but see Gen. 14:19.

(*d*) The same holds true of pronominal suffixes; instead of "*his sons and daughters*" one must say "*his sons and his daughters.*"

(*e*) Sometimes the suffix is omitted, or there is substituted for it the article, in which case the absolute state is employed, e. g., Gen. 40:1.

(*f*) Exceptions occur: (1) when the second of the two nouns joined by "and" is a repetition or a synonym of the first; and (2) in poetry where greater liberty is allowed, e. g., Job 20:17; Ezek. 39:4; 2 Sam. 20:19.

(*g*) Whether the modifying word which follows two nouns in annexion limits the construct, or the genitive, or the complex idea expressed by both together must be determined from the agreement and from the context. When there would be manifest ambiguity, resort is had to a periphrastic construction (§ 9. 5.).

3. *a.* אַנְשֵׁי הַמִּלְחָמָה[1] not *men of the war,* but *the men of war.*

b. פְּנֵי רְקִיעַ הַשָּׁמַיִם[2] *the face of the expanse of the heavens.*

בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ[3] *in the image of God he created him.*

רָאשֵׁי שִׁבְטֵיכֶם[4] *the heads of your tribes.*

4. *a.* עֶבֶד עֲבָדִים[5] *a servant of servants,* i. e. *the lowest servant.*

נְשִׂיא נְשִׂיאֵי הַלֵּוִי[6] *the prince of the princes of Levi.* [*dwell.*

b. בַּעֲרוּץ נְחָלִים לִשְׁכֹּן[7] *in the most frightful of valleys they must*

מִגְּדֹלָם וְעַד־קְטַנָּם[8] *from the greatest of them even to the least of them.*

5. *a.* בִּשְׁנַת שְׁתַּיִם לַמֶּלֶךְ[9] *in the year two of the king.*

עִיר־גְּדֹלָה לֵאלֹהִים[10] *a great city of God.*

בֶּן אֶחָד לַאֲחִימֶלֶךְ[11] *one son of Ahimelech.*

b. בֶּן לִישַׁי[12] *a son of Jesse.*

עֶבֶד לְשַׂר הַטַּבָּחִים[13] *a servant of the captain of the guard.*

רָאשִׁים לְאָבוֹת[14] *heads of fathers.*

מִזְמוֹר לְדָוִד[15] *a psalm of David.*

כֹּהֵן לְאֵל עֶלְיוֹן[16] *a priest of the most high God.*

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1 Num. 31:49. 5 Gen. 9:25. 9 Hag. 1:1. 13 Gen. 41:12.
2 Gen. 1:20. 6 Num. 3:32. 10 Jon. 3:3. 14 Neh. 11:13.
3 Gen. 1:27. 7 Job 30:6. 11 1 Sam. 22:20. 15 Ps. 3:1.
4 Deut. 1:15. 8 Jon. 3:5. 12 1 Sam. 16:18. 16 Gen. 14:18.

c. לְדָוִד[1] (*a psalm*) *of David.*

אַמְנֹן לַאֲחִינֹעַם[2] *Amnon* (*son*) *of Ahinoam.* [*the month.*

d. בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ[3] *on the seven and twentieth day of*

רִאשׁוֹן לַכֹּל[4] *the first of all.*

e. חֶלְקַת הַשָּׂדֶה לְבֹעַז[5] *the portion of the field of Boaz.*

סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל[6] *the book of the chronicles of the kings of Israel.*

אֲבִיר הָרֹעִים אֲשֶׁר לְשָׁאוּל[7] *the chief of the herdmen of Saul.*

3. The construct, containing only a portion of the idea intended to be conveyed, is incomplete and, in itself, *indefinite;* hence

a. The construct cannot receive the article ;[a] or be definite in itself (§ 4. 1.).[b]

b. The construct, however, becomes definite *by position* (§ 4. 2), whenever its following genitive is, for any reason, definite.[c d]

4. The use of *annexion* to express the superlative idea is worthy of special notice. This is seen,

a. When the *two* nouns in *annexion* are the same, the former being singular, the latter plural.

b. When the relation between the nouns is a partitive one (§ 8. 3. *f*).

5. Instead of *annexion*, there is often employed a periphrasis, made by means of the preposition לְ.[e f] This is substituted when there is a desire on the part of the writer,

a. To interpose a word between the construct and genitive.

b. To mark the first noun as indefinite, when the second is definite.

c. To omit entirely the noun which would be in the construct, as in inscriptions, and in the case of common words like *son, day*, etc.

d. To designate explicitly relations of place and time.

e. To avoid a long series of constructs.

REMARKS.

(*a*) Exceptions to this may be classified as follows: (1) Cases where the article seems to have a demonstrative force, Josh. 8:33; cf. also Ps. 123:4; Ezek. 17:15; 1 Kgs. 14:24. (2) Cases where the genitive is a proper name, e. g., 2 Kgs. 23:17; Gen. 31:13; Isa. 36:8. (3) Cases where what seems to be a construct is a participle with an accusative suffix, e. g., Ps. 18:33; Isa. 9:12. (4) Cases where the connection is loose, the second noun denoting the material (and to be regarded in many instances as an adverbial

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1 Ps. 69:1. 3 Gen. 8:14. 5 Ruth 2:3. 7 1 Sam. 21:8.
2 2 Sam. 3:2. 4 2 Sam. 19:21. 6 1 Kgs. 15:31.

accusative), e. g., 2 Kgs. 16:14; Zech. 4:10. (5) Cases where, the connection being loose, a preposition is inserted, e. g., Ps. 113:5; Judg. 8:11.

(*b*) Proper names, therefore, except when applied to more than one object, cannot stand in the construct.

(*c*) The construct cannot be indefinite and the genitive definite; nor can the genitive be indefinite and the construct definite; either both are definite or both indefinite. To both of these cases, however, exceptions are found, where there would be no room for ambiguity; e. g., Gen. 16:7; 42:19; 9:20; Lev. 14:34; 1 Sam. 17:17; Deut. 22:19.

(*d*) On the determination of words in annexion, see § 5. 1.

(*e*) The pronoun אֲשֶׁר is frequently inserted before the preposition to secure greater clearness.

(*f*) The preposition מִן *from* is sometimes employed as a substitute for annexion; e. g., 2 Sam. 19:18; Isa. 6:6; 1 Kgs. 20:35; Ps. 16:4. The sense, in this usage, is generally partitive.

REFERENCES FOR STUDY.

Gen. 7:11.....5*a*, *d*.
Gen. 8:5, 13.....5*c*.
Gen. 9:10; 25:27.....1*a*.
Gen. 14:19.....2*c*.
Gen. 20:1.....2*a*.
Gen. 40:5.....5*a*.
Gen. 41:12.....5*b*.
Ex. 3:6, 15 (cf. 16).....2*c*.
Ex. 4:20.....2*a*.
Ex. 12:8, 9.....1*b*.
Ex. 26:33.....4*a*.
Num. 3:49.....1*b*.
Num. 10:17.....1*a*.
Deut. 1:3.....5*c*.
Deut. 10:17.....4*a*.
Deut. 22:22.....1*b*.
Deut. 32:24.....1*a*.
Josh. 8:11; 15:21.....2*b*.
Josh. 19:51.....5*c*.
Judg. 3:28; 12:5.....5*d*.
Judg. 5:10.....2*b*.
Judg. 6:11.....2*a*.
1 Sam. 2:5.....1*c*.
1 Sam. 9:21.....4*b*.
1 Sam. 17:17, 18.....2*d*.
1 Sam. 24:6.....1*c*.
2 Sam. 2:8.....5*c*.
2 Sam. 4:4.....1*c*.
1 Kgs. 2:7.....1*a*.
1 Kgs. 3:18.....5*a*.
1 Kgs. 15:23.....5*c*.
1 Kgs. 19:15.....2*a*.
2 Kgs. 16:19.....5*c*.
2 Kgs. 22:5.....1*a*.
Isa. 1:7; 22:2.....1*b*.
Isa. 2:20; 36:9.....2*d*.
Isa. 5:11; 9:1, 2; 14:6, 19.....2*b*.
Isa. 6:5.....1*c*.
Isa. 8:1.....5*c*.
Isa. 11:2.....2*c*.
Isa. 53:3.....4*b*.
Jer. 8:1.....2*c*.
Jer. 8:16.....2*b*.
Jer. 20:17.....1*c*.
Ezek. 26:7.....4*a*.
Ezek. 31:3.....1*c*.
Ezek. 31:16.....2*c*.
Ezek. 47:10.....2*d*.
Hos. 4:17.....1*b*.
Hos. 7:5.....2*b*.
Joel 1:8.....1*b*.
Joel 2:5.....1*c*.
Mic. 2:8.....1*c*.
Hab. 3:1.....5*b*.
Ps. 12:7; 84:7.....2*b*.
Ps. 19:8, 9; 40:5; 88:6.....1*a*.
Ps. 90:1.....5*b*.
Prov. 9:18.....1*b*.
Prov. 11:22.....1*c*.
Job 18:2.....2*b*.
Cant. 1:1.....4*a*.
Ruth 2:3; 4:3.....5*c*.
Eccles. 1:2.....4*a*.
1 Chron. 27:34.....5*b*.
2 Chron. 21:17.....4*b*.

10. The Adjective.

1. *a.* חֵיל כָּבֵד[1] *a host of mighty = a mighty host;* דַּם־הַנָּקִי[2] *the innocent blood.*

b. קֹדֶשׁ הֵיכָלֶךָ[3] *the holy of thy temple = thy holy temple.*

2. הַמָּאוֹר הַגָּדֹל[4] *the great luminary;* הַדְּבָרִים הַטּוֹבִים[5] *the good things;*

בְּנוֹ הַגָּדֹל[6] *his eldest son;* הַמָּקוֹם הַזֶּה[7] *this place;*

הַשָּׁנִים הַטּוֹבוֹת הַבָּאוֹת הָאֵלֶּה[8] *these good years that are to come.*

3. טוֹב יְהוָה[9] *Yahweh* (is) *good;* גָּדוֹל כְּבוֹדוֹ[10] *his glory* (is) *great;*

טוֹבָה הָאָרֶץ[11] *the land* (is) *good;* כֹּחוֹ גָּדוֹל[12] *his strength* (is) *great;*

אַתָּה צַדִּיק[13] *thou* (art) *righteous.*

4. *a.* מָתוֹק מִדְּבַשׁ[14] *sweeter than honey;* טוֹב מֵחַיִּים[15] *better than life;*

וַיֶּאֱהַב אֶת־רָחֵל מִלֵּאָה[16] *and he loved Rachel more than Leah.*

b. וְדָוִד הוּא הַקָּטָן וּשְׁלֹשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרֵי שָׁאוּל[17] *and David was the smallest, and the three oldest had followed Saul.*

מִגְּדוֹלָם וְעַד־קְטַנָּם[18] *from the greatest among them even unto the least among them.*

גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם[19] *greatest of all the men of the East.*

הַיָּפָה בַּנָּשִׁים[20] *the fairest among women.* [*priests.*

גְּדֹלֵי הָעִיר[21] *the greatest of the city;* זִקְנֵי הַכֹּהֲנִים[22] *the oldest of the*

5. אִישׁ דְּבָרִים[23] *an eloquent man;* בַּעַל הַחֲלֹמוֹת[24] *having dreams;*

בְּנֵי חַיִל[25] *sons of strength, valiant;* בֶּן־לַיְלָה[26] *son of a night.*

1. The adjective is frequently treated as if it were a *substantive:*

a. When it stands in the genitive after a noun in the construct state (§ 8. 3. *a.*).

b. When it stands in the construct state with a following genitive.[a]

2. The adjective (here including participles and demonstratives) when used in an attributive sense,

a. Follows[b] the noun which it modifies.

b. Agrees[c] with it in number and gender.

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1 Isa. 36:2.
2 Deut. 19:13.
3 Ps. 65:5.
4 Gen. 1:16.
5 Josh. 23:14.
6 Gen. 27:1.
7 Gen. 28:17.
8 Gen. 41:35.
9 Ps. 34:9.
10 Ps. 21:6.
11 Num. 14:7.
12 Judg. 16:5.
13 Neh. 9:33.
14 Judg. 14:18.
15 Ps. 63:4.
16 Gen. 29:30.
17 1 Sam. 17:14.
18 Jon. 3:5.
19 Job 1:3.
20 Cant. 1:8.
21 2 Kgs. 10:6.
22 Isa. 37:2.
23 Ex. 4:10.
24 Gen. 37:19.
25 Deut. 3:18.
26 Jon. 4:10.

c. Receives[d] the article, if the noun which it modifies is for any reason a definite noun.

3. The adjective (here including participles and demonstratives) when used as a predicate, regularly precedes the subject, yet frequently follows it, when the sense is clear.[e]

4. The comparison of adjectives is expressed as follows:—

a. The *comparative* degree, by the use of the preposition מִן *from* prefixed to the word with which comparison is made.[f g]

b. The *superlative* degree,

(1) By the emphatic use of the *positive* with the article, a pronominal suffix or a following genitive.[h]

(2) By employing the phrase מִכֹּל, or בְּ.

(3) By the constructions referred to in § 9. 4.

5. The adjectival idea, because of the scarcity of adjectives, is frequently expressed by certain nominal constructions (see § 8. 3. *e.*).

REMARKS.

(*a*) This does not include the cases cited under § 9. 1. *c*.

(*b*) Very rarely does the adjective precede; and in most of these cases the adjective or demonstrative is treated as a substantive; e. g., Ex. 32:1; Ps. 104:25; Ps. 32:10.

(*c*) It is to be noted that the adjective is plural when the noun is dual, and that with collectives the construction is often one according to sense; e. g., Isa. 42:7; 1 Sam. [13:15; 17:28.

(*d*) The article is quite frequently omitted (see § 5. 2. Rem. *d*).

(*e*) Note also the use of a substantive (or a substantive and preposition) as predicate instead of an adjective, thus emphasizing the idea; Gen. 1:2; Job 3:4; Ps. 25:10; Isa. 5:12.

(*f*) This use of מִן is frequent also after verbs; e. g., 1 Sam. 10:23; Gen. 37:3.

(*g*) The adjective is often omitted and is to be supplied from the context; Mic. 7:4; Job 11:17.

(*h*) The individual is thus designated as possessing in a pre-eminent degree the quality referred to.

REFERENCES FOR STUDY.

Gen. 1:16; 19:20; 41:20....2
Gen. 3:1; 42:13....4*b*.
Gen. 6:5; 19:20; 29:2, 7....3
Gen. 27:1....4*a*.
Ex. 12:4....2, 4*b*.
Ex. 15:16....1*b*.
Deut. 1:19; 21:3....2
Deut. 1:25....3
Deut. 11:23....4*a*.
Deut. 14:2; 21:3, 6....4*b*.
Josh. 14:11....3
Josh. 14:15....4*b*.
Judg. 6:15....4*b*.
Judg. 14:18....4*a*.
1 Sam. 4:10....3
1 Sam. 10:23....4*b*.
1 Sam. 16:7....1*b*.
1 Kgs. 17:17....3
2 Kgs. 25:9....1*a*.
Isa. 13:12....4*a*.
Isa. 23:8....4*b*.
Jer. 15:15....1*b*.
Jer. 49:15....4*b*.
Ezek. 28:3....4*a*.
Ezek. 28:7....4*b*.
Amos 6:2....1*a*.
Zech. 14:4....1*a*.
Ps. 40:13....4*a*.
Ps. 46:11....4*b*.
Ps. 145:7....1*b*.
Prov 3:14; 16:32; 21:3....4*a*.
Cant. 5:8....3
Ruth 1:12; 3:12....4*a*.
Eccles. 1:13....1*a*.
Eccles. 7:2....4*a*.

11. Personal Pronoun and Suffixes.

1. *a.* מוֹתִי אֲנִי[1] *my death, mine;* לְשֵׁת גַּם־הוּא[2] *to Seth also to him.*

b. בֶּלַע הִיא צֹעַר[3] *Bela, that is Zoar;* מַמְרֵא הוּא חֶבְרוֹן[4]

c. הָאָרֶץ הַהִוא[5] *that land;* הָאִישׁ הַהוּא[6] *that man.*

d. אֱלֹהִים שֹׁפֵט הוּא[7] *God is Judge;* הוּא שְׁמוֹ[8] *is its name.*

2. *a.* בְּרָאָם[9] *he created them;* בְּרָא אֹתָם[10] *he created them;*

הֲצַמְתֶּנִי[11] *did ye fast for me?* נְתַתֶּנִי[12] *thou hast given me.*

b. אֹתְךָ הָרַגְתִּי[13] *thee I had killed;* וְהִרְאַנִי אֹתוֹ[14] *and he will make me see it;* וּבָחֹר אֹתוֹ[15] *and the choosing him;* בְּלִדְתָּהּ אֹתוֹ[16] *when she bare him;* הֵם מַכְעִיסִים....אֹתָם[17] *they provoke themselves;* הַכּוֹת־אֹתוֹ[18] *to smite him.*

c. לוֹ[19] *to him;* מִמֶּנּוּ[20] *from it;* עָלַי[21] *upon me;* לְךָ־לְךָ[22] *go for thee = take thyself;* נָס לוֹ[23] *he fled for himself.*

d. חֲמָסִי[24] *my wrong;* יִרְאָתוֹ[25] *his fear* (caused by him).

1. The Personal Pronoun, in its separate form,[a] aside from its ordinary use,[b c d e] is employed,

a. In apposition with a noun or pronoun in an oblique case, for emphasis (§ **6.** 3); and in the case of the *third* person,

b. As a brief explanatory particle equivalent to *that is.*

c. As a remote demonstrative (see § **12.** 1. *b.*).

d. As a sort of copula (see § **7.** 6, 7).

2. The Pronominal Suffixes are substituted for the personal pronouns in all oblique cases. Here may be noted their use,

a. With verbs,[f g] in which case the suffix is

(1) generally the direct object of the verb as an accusative, either directly appended to the verb, or joined to אֵת (see *b.* below);

(2) sometimes, for brevity, the indirect object, as a dative.

b. With the sign of the definite object אֵת,[h i] this occurs

(1) when for emphasis the pronominal idea must be expressed first;

1 2 Sam. 19:1.
2 Gen. 4:26.
3 Gen. 14:8.
4 Gen. 23:19.
5 Gen. 2:12.
6 Job 1:1.
7 Ps. 50:6.
8 Gen. 2:19.
9 Gen. 5:2.
10 Gen. 1:27.
11 Zech. 7:5.
12 Josh. 15:19.
13 Num. 22:33.
14 2 Sam. 15:25.
15 1 Sam. 2:28.
16 Gen. 38:5.
17 Jer. 7:19.
18 Gen. 4:15.
19 1 Sam. 1:2.
20 Gen. 3:3.
21 2 Sam. 15:33.
22 Gen. 12:1.
23 Isa. 31:8.
24 Jer. 51:35.
25 Ex. 20:20.

(2) when a verb has two pronominal objects, only one of which can be joined directly to the verb;

(3) when it is the object of an Infinitive Absolute which cannot receive a suffix;

(4) when it is the object of an Infinitive Construct whose subject is a pronominal suffix, or a noun which must stand near it;

(5) when the pronominal idea is a reflexive one;

(6) when, by the use of אֵת, ambiguity is avoided, or greater distinctness secured.

c. With prepositions:—

(1) In all the various uses which occur in the case of nouns; and besides

(2) In the so-called "ethical dative," which marks "an intimate relation sustained by the subject to the act."[j]

d. With nouns; here the noun is properly a construct (§ 8. Rem. *b*), and the suffix a genitive, subjective or objective (§ 8. 1. *a. b*).[k l]

REMARKS.

(*a*) The personal pronoun, in its separate form, may be used only as a nominative, except in the case cited in 1. *a.* above.

(*b*) While the personal pronoun is included in the finite verb, it is also written separately (1) for emphasis or contrast; e. g., Ps. 71:22; Gen. 48:19; (2) if a second subject besides the pronoun follows the verb; e. g., Gen. 6:18; 13:1; (3) superfluously, chiefly by later writers; e. g., Lev. 18:26; Eccles. 2:12. [24:36; 19:24.

(*c*) It is not uncommon to repeat a noun rather than employ a pronoun; e. g., Gen.

(*d*) The *third* person rather than the *first* is generally used by authors in speaking of themselves; e. g., Jer. 7:1; but cf. Isa. 6:1; Jer. 1:4.

(*e*) The terms *thy servant, thy handmaid* for the first person, and of *my Lord, the king* for the second person are common; e. g., Gen. 18:3; 19:19; 44:18; 2 Sam. 14:12.

(*f*) The suffix, when the object of a verb, is often omitted when it can be easily supplied from the context; e. g., Gen. 2:19; 9:22; 38:17; Ex. 2:3.

(*g*) It is, on the other hand, sometimes expressed redundantly; e. g., Ex. 2:6; 1 Sam. 21:14; Ezek. 10:3; Isa. 17:6; Josh. 1:2.

(*h*) As the language grows older there is an increasing tendency to separate the pronoun from the verb which it modifies.

(*i*) For the usage of the sign of the definite object אֵת with nouns, see § 12. 2. *b.*

(*j*) "In most cases this mode of expression indicates a special participation in the action by the agent or speaker, a certain earnestness or zeal with which he acts; but it occurs, as an expression of heartiness, more in the diffuse and easy-going popular style, both in poetry and in unimpassioned prose, and especially in sentences in which advice is tendered, or a question asked."—EWALD.

(*k*) The suffix, in a few cases, seems almost entirely to have lost its original force; e. g., (1) אֲדֹנָי = *my lords* (§ 3. 2. *c*) = *the Lord*, used only of *God* (Gen. 15:2; 18:3); (2) יַחְדָּו = *his joinings* = *he together* = *together* (Ex. 19:8; 1 Kgs. 3:18).

(*l*) On the inaccurate, and largely colloquial, interchange of masculine and feminine pronouns and suffixes, see § 2. 1. *c.*

REFERENCES FOR STUDY.

Gen. 15:13.....2b.
Gen. 16:5.....2d.
Gen. 21:16; 24:6.....2c.
Gen. 23:2.....1b.
Gen. 24:27; 27:34, 38.....1a.
Gen. 37:4.....2a.
Ex. 7:9; 18:27.....2c.
Num. 14:32.....1a.
Num. 22:33.....2a.
Deut. 22:2.....2b.
Josh. 15:8, 9.....1b.
1 Sam. 25:24.....1a.
2 Sam. 17:5.....1a.
1 Kgs. 21:19.....1a.
Isa. 2:22; 23:7.....2c.
Isa. 27:4; 44:21.....2a.
Jer. 7:19; 16:11.....2b.
Jer. 9:1.....2a.
Jer. 25:14.....1a.
Hos. 8:9.....2c.
Amos 2:13; 7:12.....2c.
Hag. 1:4.....1a.
Zech. 7:5.....1a.
Ps. 9:7.....1a.
Ps. 58:8; 120:6.....2c.
Job 20:29; 23:14; 34:6.....2d.
Cant. 2:11.....2c.
Eccles. 8:15.....2a.
Dan. 8:15.....1a.

12. *Demonstrative and Interrogative Pronoun.*

1. *a.* הַמָּקוֹם הַזֶּה[1] *this place;* הַדְּבָרִים הָאֵלֶּה[2] *these things.*

b. הָאִישׁ הַהוּא[3] *that man;* בַּיָּמִים הָהֵם[4] *in those days.*

c. הַפַּעַם[5] *this stroke = now;* הַלַּיְלָה[6] *this night = to-night.*

d. זֶה יְלָדֶךָ[7] *who begat thee;* זֶה שָׁכַנְתָּ בּוֹ[8] *in which thou dwellest.*

e. זֶה הַיָּם[9] *the sea there;* זֶה עֲלוּ[10] *come up here;*

זֶה יָמִים רַבִּים[11] *now many days;* זֶה פְּעָמַיִם[12] *now twice;*

מִי זֶה[13] *who then?* לָמָּה זֶה[14] *why then?* מַה־זֶּה[15] *how is it that?*

f. רַגְלַי כְּאַיָּלוֹת[16] *my feet are like those of hinds;* וַאֲשֶׁר אִתּוֹ

בַּתֵּבָה[17] *and those who were with him in the ark.*

g. וַיֹּאמֶר זֶה בְכֹה וְזֶה אָמַר בְּכֹה[18] *and this one said so, and that one said so;* אֵלֶּה מִזֶּה וְאֵלֶּה מִזֶּה[19] *these hither and those thither.*

2. *a.* מִי הָאִישׁ[20] *who is the man?* מִי אֵלֶּה[21] *who are these?*

מִי כָל־בָּשָׂר[22] *who is all flesh?* מִי לְךָ כָּל־הַמַּחֲנֶה הַזֶּה[23]

b. בַּת־מִי אַתְּ[24] *whose daughter art thou?* אֶת־מִי אֶשְׁלַח[25] *whom shall I send?*

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1 Gen. 28:17.
2 Gen. 15:1.
3 Job 1:1.
4 Gen. 6:4.
5 Gen. 2:23.
6 Gen. 19:5.
7 Prov. 23:22.
8 Ps. 74:2.
9 Ps. 104:25.
10 Num. 13:17.
11 Josh. 22:3.
12 Gen. 27:36.
13 Job 38:2.
14 Gen. 18:13.
15 Judg. 18:24.
16 2 Sam. 22:34.
17 Gen. 7:23.
18 1 Kgs. 22:20.
19 2 Sam. 2:13.
20 Gen. 24:65.
21 Gen. 33:5.
22 Deut. 5:23.
23 Gen. 33:8.
24 Gen. 24:23.
25 Isa. 6:8.

c. מָה־אָמְרוּ[1] *what did they say?* חָכְמַת־מָה[2] *what wisdom?*
לָמָּה[3] *for what?* יַעַן מָה[4] *on account of what?* עַל־מָה[5] *upon what?*

d. לֹא־יֵדַע מִי־אָסְפָם[6] *he knows not who shall gather them.*
לֹא יָדְעוּ מַה־הוּא[7] *they knew not what it was.*

e. מִי־יָרֵא וְחָרֵד יָשֹׁב[8] *let whoever is fearful and timid return.*
מַה־תֹּאמַר נַפְשֶׁךָ וְאֶעֱשֶׂה־לָּךְ[9] *whatever thy soul desires I will do for thee.* [*thou?*

f. אֵי־מִזֶּה עִיר אַתָּה[11] *from what city art* אֵי־זֶה בַּיִת[10] *which house?*

1. In reference to the *demonstrative* pronoun, it may be noted that

a. The demonstrative, when attributive, is treated as an adjective (§ 10. 2.).

b. The personal pronoun of the third person is used as a remote demonstrative[a] (§ 11. 1. *c.*).

c. The article sometimes still retains its original demonstrative force (§ 4. 3. *a*).

d. The pronoun זֶה, especially in poetry, is often used as a relative pronoun.[b]

e. The pronoun זֶה (sometimes having a preposition) is also used as a demonstrative adverb, sometimes referring to *place* and sometimes to *time;* and frequently serves as an enclitic to emphasize words of interrogation (cf. English *then*).[c]

f. The demonstrative is omitted whenever, if expressed, it would stand as a construct before a genitive, or before a relative pronoun.

g. The demonstratives are often used antithetically = *this—that, these—those.*

2. In reference to the *interrogative* pronouns it may be noted that

a. מִי, either singular or plural, refers generally to *persons*, though very seldom to *things.*[d]

b. מִי may be used as a genitive after a construct, an accusative with אֵת, or with prepositions.

c. מָה, referring always to things, may stand as a nominative, accusative, or genitive, or with prepositions.

d. Either מִי or מָה may introduce indirect as well as direct questions.[e]

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1 Isa. 39:3, 4. 4 Hag. 1:9. 7 Ex. 16:15. 10 Isa. 66:1.
2 Jer. 8:9. 5 Job 38:6. 8 Judg. 7:3. 11 2 Sam. 15:2.
3 Ps. 2:1. 6 Ps. 39:7. 9 1 Sam. 20:4

e. Either מִי or מָה may be used as indefinite pronouns, *whoever*, *whatever*[f g h]

f. By prefixing אֵי (construct of אַי *where*) to the demonstrative זֶה a quite common interrogation is formed.

REMARKS.

(*a*) It is important to distinguish closely between זה and הוא; e. g., Judg. 7:4.

(*b*) In the same manner our English *that* may be used as a relative.

(*c*) הוא also is sometimes an enclitic emphasizing the preceding interrogative: e. g., Ps. 24:10.

(*d*) In most cases the objects to which מי refers involve individual beings.

(*e*) In the Semitic languages the difference between direct and indirect sentences is scarcely felt.

(*f*) Compare מה דבר *whatever*, Num. 23:3; and also מאומה *anything whatever*.

(*g*) In a few cases מי and מה qualify a following word; e. g., מי־אל (Deut. 3:24) *what God?* מה־דמות (Isa. 40:18) *what likeness?* also Ps. 77:14; Jer. 2:5.

(*h*) Notice should be taken of those cases in which מה, asking the *mode* of an action, is equivalent to *how?* e. g., Num. 23:8; 1 Sam. 10:27; Gen. 28:17; Ps. 8:2; 84:2.

REFERENCES FOR STUDY.

Gen. 4:10; 47:8	2*c*.	1 Kgs. 13:12	2*f*.
Gen. 15:18	1*b*.	1 Kgs. 17:24; 19:5	1*e*.
Gen. 16:8	2*f*.	2 Kgs. 19:22	2*b*.
Gen. 24:23, 32:18	2*b*.	Isa. 2:17	1*b*.
Gen. 27:21	1*e*.	Isa. 3:9	1*f*.
Gen. 28:15; 31:1	1*f*.	Isa. 54:15	2*e*.
Ex. 2:11	1*b*.	Joel 3:2	1*b*.
Ex. 5:22	1*e*.	Jon. 1:8	2*f*.
Ex. 24:14	1*e*, 2*e*.	Mic. 3:4	1*b*.
Num. 14:22	1*e*.	Mic. 5:4	1*e*.
Deut. 8:2, 4; 9:12	1*e*.	Zech. 5:5	2*d*.
Deut. 17:9	1*b*.	Zech. 7:3	1*e*.
Judg. 9:28	2*a*.	Mal. 1:7	2*c*.
1 Sam. 12:3; 17:55-58	2*b*.	Ps. 12:5; 77:14	2*a*.
1 Sam. 14:17	2*d*.	Ps. 20:8; 75:8	1*g*.
1 Sam. 30:13	2*f*.	Ps. 104:8	1*d*.
2 Sam. 19:43	1*e*.	Prov. 19:12	1*f*.
1 Kgs. 1:27; 14:3	2*d*.	Job 13:13	2*e*.
1 Kgs. 3:23	1*g*.	Job 19:19	1*d*.
1 Kgs. 12:16	2*c*.	Eccles. 7:14	1*g*.

13. THE RELATIVE PRONOUN.

1. הַשַּׂר אֲשֶׁר שְׁלָחוֹ הַמֶּלֶךְ[1] *the general whom the king has sent.*

גּוֹי אֲשֶׁר לֹא־תִשְׁמַע לְשֹׁנוֹ[2] *a nation whose tongue thou wilt not hear.*

הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב[3] *Havilah where is gold.*

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1 Isa. 37:4. 2 Deut. 28:49. 3 Gen. 2:11.

בָּרָךְ אֲשֶׁר לֹא־הָיָה כָמֹהוּ בְּמִצְרַיִם[1] *hail such as has not been in Egypt.*

עַבְדִּי אַתָּה אֲשֶׁר בְּךָ אֶתְפָּאָר[2] *thou art my servant in whom I will*

2. לַאֲשֶׁר קָנָהוּ מֵאִתּוֹ[3] *to him from whom he bought it.* [*be glorified.*

עַל אֲשֶׁר־עָשָׂה[4] *on account of that which he did.*

בְּיַד אֲשֶׁר שָׂנֵאתָ[5] *in the hand of him whom thou hatest.*

בַּאֲשֶׁר תָּמוּתִי אָמוּת[6] *in the place in which thou diest, I will die.*

מֵאֲשֶׁר יָקַרְתָּ בְעֵינַי[7] *from the time in which thou wast precious in mine*

אֵת אֲשֶׁר־תְּבָרֵךְ מְבֹרָךְ[8] *he whom thou blessest is blessed.* [*eyes.*

3. *a.* בְּאֶרֶץ לֹא לָהֶם[9] *in a land which is not theirs.*

הֲבֵאתָ יוֹם־קָרָאתָ[10] *thou hast brought the day thou hast called.*

יוֹם אִוָּלֵד בּוֹ[11] *the day on which I was born.*

b. מְקוֹם לְאֹ־יֵדַע אֵל[12] *the place of him who knows not God.*

בְּיַד־תִּשְׁלַח[13] *by the hand of any one whom thou wilt send.*

יְהוָה אֲהֵבוֹ יַעֲשֶׂה חֶפְצוֹ[14] *he whom Yahweh loves will accomplish*

4. *a.* שְׁמַע לְאָבִיךָ זֶה יְלָדֶךָ[15] *listen to thy father who begat thee.* [*his desire.*

זֶה־אֲהַבְתִּי נֶהְפְּכוּ־בִי[16] *those I loved are turned against me.*

b. בְּנוֹ הַנּוֹלַד־לוֹ[17] *his son who was born to him.* [*turned.*

הַהֹלְכוֹא[18] *who went;* הַבָּאָה[19] *which has come;* הַשָּׁבָה[20] *who re-*

The word אֲשֶׁר is, strictly speaking, an unchangeable relative particle, and not a *pronoun*. It is used to give a *relative* force to something which follows. Hence,

1. A pronominal suffix or an adverb following this particle, receives from it a *relative* meaning, אֲשֶׁר....לוֹ = *to whom*, אֲשֶׁר....אֹתָם = *whom*, אֲשֶׁר....שָׁם = *where*, etc.[a b]

2. When the particle אֲשֶׁר is immediately preceded by a preposition, or by אֵת, the sign of the definite object, or by a noun in the construct state, there is always to be supplied as its antecedent, according to the demands of the context, either a demonstrative pronoun, or a word indicating *place* or *time*.[c]

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1 Ex. 9:18.
2 Isa. 49:3.
3 Lev. 27:24.
4 Jer. 15:4.
5 Ezek. 23:28.
6 Ruth 1:17.
7 Isa. 43:4.
8 Num. 22:6.
9 Gen. 15:13.
10 Lam. 1:21.
11 Job 3:3.
12 Job 18:21.
13 Ex. 4:13.
14 Isa. 48:14.
15 Prov. 23:22
16 Job 19:19.
17 Gen. 21:3.
18 Josh. 10:24.
19 Gen. 18:21.
20 Ruth 4:3.

3. The relative particle may be omitted from any construction in which it is accustomed to be used, as,

a. When it would be the subject or object of the sentence, or used as a genitive or dative; and even

b. When, by its omission, there is also omitted its antecedent (see 2 above) which is included in it.

4. The relative idea is otherwise expressed,

a. By the demonstrative pronoun זֶה (§ **12.** 1. *d*).

b. By the article with a participle and rarely with a finite verb (§ **4.** 3. *f*).[d e]

REMARKS.

(*a*) When the pronominal suffix is the *object of a verb*, it may be omitted as easily understood from the context, and in this case the particle serves alone to express the idea, e. g., Gen. 2:8; 21:3; 26:32; Ex. 4:21.

(*b*) Generally one or more words stand between the particle, and the pronoun or adverb which receives from it the relative force.

c) In Gen. 31:32 and Isa. 47:12 the relative particle is said by some to be directly connected with the preposition.

(*d*) The relative particle is used with לְ as a periphrasis of annexion (§ 9. 5. Rem. *e*).

(*e*) The relative particle is largely used in the formation of conjunctions from prepositions and adverbs, but even here it may be omitted, e. g., Josh. 2:22; Gen. 31:20; 1 Sam. 5:9; 2 Sam. 12:22.

REFERENCES FOR STUDY.

Gen. 2:11....4*b*.
Gen. 9:24; 39:9....2
Gen. 13:3; 45:4....1
Ex. 4:15; 32:34....2
Ex. 9:4....3*a*.
Ex. 15:13....4*a*.
Lev. 5:8....2
Lev. 16:32....1
Deut. 3:4....1
Deut. 4:3....2
Deut. 32:15, 20....3*a*.
Josh. 10:24....4*b*.
Judg. 5:18....3*a*.
Judg. 17:8....2
1 Sam. 15:2; 16:3....2
1 Kgs. 18:12....2
2 Kgs. 8:1....2
Isa. 7:16....1
Isa. 25:9; 42:24; 43:21....4*a*.
Isa. 30:6; 54:1....3*a*.
Isa. 40:29; 41:24; 65:1....3*b*.
Jer. 2:8....3*b*.
Jer. 32:19....1
Ezek. 11:12....1
Hos. 1:2....3*b*.
Hos. 14:4....1
Hab. 2:6....3*b*.
Ps. 4:8; 7:7; 49:20....3*a*.
Ps. 9:16; 74:2....4*a*.
Job 10:2; 15:17....4*a*.
Ruth 1:16....2
Est. 6:6....1
1 Chron. 26:28....4*b*.

14. Other Pronominal Expressions.

1. *a.* וָאֶחְבֵּא[1] *and I hid myself;* וַיִּתְחַבֵּא[2] *and he hid himself.*

b. אֲדֹנָי הוּא[3] *the Lord himself;* הַיְּהוּדִים הֵמָּה[4] *the Jews themselves.*
וַיַּעַשׂ לוֹ אֵהוּד חֶרֶב[5] *and Ehud made for himself a sword.*
וַתַּעֲלֵהוּ עִמָּהּ[6] *and she took him up with herself.*

c. לֹא־אֵדַע נַפְשִׁי[7] *I know not myself* (lit., *my soul*).
וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ[8] *and Sarah laughed within herself.*

2. *a.* וַיַּחַלְמוּ.... אִישׁ חֲלֹמוֹ[9] *and they dreamed.... each his dream.*
בַּבֹּקֶר בַּבֹּקֶר[10] *every morning;* שְׁנֵי הָעֹמֶר לָאֶחָד[11] *two omers for each;* בְּכָל־יוֹם[12] *in every day;* כָּל־חַי[13] *every one living.*

b. אַל־יֵצֵא אִישׁ מִמְּקֹמוֹ[14] *let not any one go forth from his place.*
הֲיִפָּלֵא מֵיהוָה דָּבָר[15] *Is anything too difficult for Yahweh?*
כֹּל מִצְוֹת '[16] *any of Y's commandments;* כָּל־רַע[17] *anything evil.*
כֹּל אֲשֶׁר־לְךָ בָּעִיר[18] *whoever belongs to thee in the city.*
כֹּל אֲשֶׁר־חָפֵץ ' עָשָׂה[19] *whatever Y. pleases, he does.*

c. קַח.... מִזִּקְנֵי '[20] *take.... some of the elders of Israel.*
יָצְאוּ מִן־הָעָם[21] *some of the people went out.*

d. אֵין אִישׁ שָׂם עַל־לֵב[23] *nobody takes it to heart;* לֹא יִצְלַח לַכֹּל[22] *it is good for nothing;* אַל־תַּעֲשׂוּ דָבָר[24] *do nothing;*
כָּל־אָדָם לֹא־יִהְיֶה בָּאֹהֶל[25] *nobody shall be in the tent.*

e. גּוֹי אֲשֶׁר־כָּזֶה[26] *such a people;* כָּזֶה אִישׁ[27] *such a man;*
לֹא־הָיָה כֵן אַרְבֶּה כָּמֹהוּ[28] *there were no such locusts as they.*

f. מִזֶּה אֶחָד וּמִזֶּה אֶחָד[29] *the one on the one side, the other on the other.*
וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו[30] *and they separated the one from the other.*
וְלֹא־קָרַב זֶה אֶל־זֶה[31] *and the one did not draw near the other.*
עִיר בְּעִיר מַמְלָכָה בְּמַמְ'[32] *one city against another, one kingdom against another.*

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1 Gen. 3:10.
2 Gen. 3:8.
3 Isa. 7:14.
4 Est. 9:1.
5 Judg. 3:16.
6 1 Sam. 1:24.
7 Job 9:21.
8 Gen. 18:12.
9 Gen. 40:5.
10 Ex. 16:21.
11 Ex. 16:22.
12 Ps. 7:12.
13 Gen. 3:20.
14 Ex. 16:29.
15 Gen. 18:14.
16 Lev. 4:2.
17 Isa. 56:2.
18 Gen. 19:12.
19 Ps. 135:6.
20 Ex. 17:5.
21 Ex. 16:27.
22 Jer. 13:7.
23 Isa. 57:1.
24 Gen. 19:8.
25 Lev. 16:17.
26 Jer. 5:9.
27 Gen. 41:38.
28 Ex. 10:14.
29 Ex. 17:12.
30 Gen. 13:11.
31 Ex. 14:20.
32 Isa. 19:2.

Certain ideas, expressed in English by means of pronouns, are otherwise expressed in Hebrew. The more important of these are the following:—

1. The *reflexive* pronoun is expressed,

a. By the Niph'al and Hithpa'el stems.

b. By the personal pronoun of the third person and by pronominal suffixes.

c. By the use of certain nouns like נֶפֶשׁ, עֶצֶם, פָּנִים (§ 8. 2. *c*), קֶרֶב, and לֵב.

2. The indefinite pronouns are expressed variously:—

a. Each, every, by אִישׁ, or the repetition of a word (§ 3. 1. *c*), or אֶחָד, or כֹּל.

b. Any, anyone, anything, whoever, whatever, by אִישׁ, דָּבָר, כֹּל.

c. Some of, by the preposition מִן *from*.

d. Nothing, nobody, by לֹא (or אַל), כֹּל ... לֹא, אֵין אִישׁ, דָּבָר ... כֹּל-אָדָם לֹא.

e. Such, by כֵּן, כָּזֶה.

f. The one—the other, by אֶחָד—אֶחָד, אִישׁ—אִישׁ, אִישׁ—אִישׁ or אֶחָד—אֶחָד, רֵעַ—אִישׁ, אָחוֹת—אִשָּׁה, זֶה—זֶה, or the repetition of a noun.

REFERENCES FOR STUDY.

Gen. 8:9; 22:3; 33:17	1*b*.	2 Sam. 12:1	2*f*.
Gen. 9:5; 13:11	2*f*.	1 Kgs. 3:23	2*f*.
Gen. 30:14	2*c*.	1 Kgs. 10:12	2*c*.
Gen. 39:23	2*d*.	Isa. 6:3	2*f*.
Ex. 4:9	2*c*.	Isa. 66:8	2*c*.
Ex. 35:24	2*b*.	Jer. 7:19	1*b*.
Lev. 5:9	2*c*.	Jer. 9:3	2*d*.
Lev. 11:32	2*b*.	Jer. 37:9	1*c*.
Num. 20:19	2*d*.	Ezek. 15:3	2*b*.
Num. 35:22	2*b*.	Ezek. 34:2	1*b*.
Deut. 2:7	2*d*.	Hab. 2:19	2*d*.
Judg. 6:29	2*f*.	Eccles. 8:5	2*d*.
Judg. 13:23	2*c*.	1 Chron. 9:28	2*c*.
1 Sam. 10:3	2*f*.	1 Chron. 17:5	2*f*.

15. NUMERALS.

1. יוֹם אֶחָד[1] *one day*; תּוֹרָה אַחַת[2] *one law*; יָמִים אֲחָדִים[3] *single days*.

2. *a.* שְׁלֹשֶׁת יָמִים[4] *triad of days = three days*; שְׁנֵי הַמְּאֹרֹת[5] *the two l.*

b. שְׁבַע שָׁנִים[6] *seven years*; שִׁבְעָה פָרִים[7] *seven bullocks*.

[1] Gen. 27:45. [2] Ex. 12:49. [3] Gen. 27:44. [4] Josh. 2:22. [5] Gen. 1:16. [6] Gen. 5:7. [7] Num. 23:1, 29.

c. אֵילִם שִׁבְעָה[1] *seven rams;* מַעֲלוֹת שֶׁבַע[2] *seven steps.*

3. שְׁנֵים עָשָׂר אֲנָשִׁים[3] *twelve men;* פָּרִים שְׁנֵים עָשָׂר[4] *twelve bullocks;* אַחַד עָשָׂר יוֹם[5] *eleven days;* שֵׁשׁ עֶשְׂרֵה נֶפֶשׁ[6] *sixteen souls.*

4. שִׁבְעִים בָּנִים[7] *seventy sons;* אַמּוֹת עֶשְׂרִים[8] *twenty cubits;* אַרְבָּעִים לַיְלָה[9] *forty nights;* שִׁבְעִים נֶפֶשׁ[10] *seventy souls.*

5. אַרְבָּעִים וּשְׁנֵי יְלָדִים[11] *forty-eight cities;* עָרִים אַרְבָּעִים וּשְׁמֹנֶה[12] *forty-two children;* שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנָה[13] *thirty-three years;* חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה[14] *seventy-five years.*

6. מֵאָה נְבִיאִים[15] *a hundred prophets;* מֵאַת אֲדָנִים[16] *a hundred sockets;* מֵאָה־שָׁנָה,[17] מֵאַת שָׁנָה[18] *a hundred years;* רִמּוֹנִים מֵאָה[19] *a hundred pomegranates;* אֶלֶף עֹלוֹת,[20] or עֹלוֹת אֶלֶף[21] *a thousand burnt-offerings.*

7. *a.* הָאַרְבָּעִים[22] *the forty;* הָעֶשְׂרִים[23] *the twenty;* הָאֶחָד[24] *the one.*

b. אֵת אַרְבָּעִים הַיּוֹם[25] *the forty days;* חֲמֵשֶׁת הָאֲנָשִׁים[26] *the five men;* הַשְּׁלֹשָׁה וְהַשִּׁבְעִים וְהַמָּאתַיִם[27] *the two hundred and seventy-three;* הַחֲמִשִּׁים וּמָאתַיִם אִישׁ[28] *the two hundred and fifty men.* [*month.*

8. *a.* בָּרִאשׁוֹנָה[29] *in the first year;* בַּחֹדֶשׁ הַתְּשִׁעִי[30] *in the ninth*

b. בִּשְׁמֹנֶה עֶשְׂרֵה שָׁנָה,[31] or בִּשְׁנַת שְׁמֹנֶה עֶשְׂרֵה[32] *in the eighteenth year;* בְּאַרְבָּעִים שָׁנָה[33] *in the fortieth year.*

c. בִּשְׁנַת אַרְבַּע[34] *in the fourth year;* שְׁנַת־הַשֶּׁבַע[35] *the seventh year.*

9. *a.* שְׁנַיִם שְׁנַיִם[36] *two by two;* אֶחָד לַשָּׁבֶט[37] *one for each tribe.*

b. פַּעֲמַיִם[38] *twice;* שָׁלֹשׁ פְּעָמִים,[39] or שָׁלֹשׁ רְגָלִים[40] *three times;* אַחַת[41] *once;* שֶׁבַע עַל־חַטֹּאתֵיכֶם[42] *seven times for your sins;* שִׁבְעָתַיִם[43] *seven times;* אַרְבַּעְתַּיִם[44] *four times.*

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1 2 Chron. 13:9.
2 Ezek. 40:22.
3 Deut. 1:23.
4 Ezr. 8:35.
5 Deut. 1:2.
6 Gen. 46:18.
7 2 Kgs. 10:1.
8 2 Chron. 3:4.
9 Gen. 7:4.
10 Ex. 1:5.
11 Josh. 21:39.
12 2 Kgs. 2:24.
13 2 Sam. 5:5.
14 Gen. 12:4.
15 1 Kgs. 18:4.
16 Ex. 38:27.
17 Gen. 17:17.
18 Gen. 11:10.
19 2 Chron. 3:16.
20 1 Kgs. 3:4.
21 2 Chron. 1:6.
22 Gen. 18:29.
23 Gen. 18:31.
24 Eccles. 4:9.
25 Judg. 18:17.
26 Deut. 9:25.
27 Num. 3:41.
28 Num. 16:35.
29 2 Chron. 29:3.
30 Jer. 36:9.
31 2 Chron. 34:3.
32 2 Kgs. 22:3.
33 Deut. 1:3.
34 Zech. 7:1.
35 Deut. 15:9.
36 Gen. 7:9.
37 Deut. 1:23.
38 Num. 20:11.
39 Ex. 23:17.
40 Ex. 23:14.
41 1 Kgs. 10:22.
42 Lev. 26:18.
43 Gen. 4:15.
44 2 Sam. 12:6.

c. חֲצִי *one-half;* שְׁלִישִׁית *one-third;* שְׁתֵּי יָדוֹת *two-thirds;* אַרְבַּע יָדוֹת *four-fifths;* תֵּשַׁע יָדוֹת *nine-tenths.*

The various constructions of the numerals may be classified as follows:

1. אֶחָד is an adjective, and follows the substantive which it modifies.[a]

2. The numerals from *two* to *ten* are used with *plural* nouns and may stand in one of three constructions:—

a. *Before* the noun and in *annexion* with it (§ 8. 2. *a*).

b. *Before* the noun, with the noun in apposition (§ 6. 2. and Rem. *b*).

c. *After* the noun, and in apposition with it (§ 6. 1. *e*).[b c]

3. The numerals from *eleven* to *nineteen* are used with plural nouns,[d] and usually stand *before* the noun (§ 6. 2. and Rem. *b*), though sometimes after it (§ 6. 1. *e*).

4. The numerals from *twenty* to *ninety* may be followed by the substantive (in apposition, cf. § 6. 2. and Rem. *b*), or may be preceded by the substantive and stand in apposition with it (§ 6. 1. *e*). In the former case the substantive is generally in the singular,[e] in the latter it is always in the plural.

5. Numerals made up of tens and units vary greatly in usage. They generally follow a plural noun, though sometimes they precede it. The common nouns cited below (Remarks *d*, *e*) generally stand in the singular, if the numeral precedes. Frequently the substantive is used twice, in the singular with the *ten*, in the plural with the *unit*.

6. The numerals מֵאָה *hundred*, מָאתַיִם *two hundred*, together with the words for *three hundred*, *four hundred*, etc., and אֶלֶף *thousand*, אַלְפַּיִם *two thousand* admit the same constructions as the numerals *two* to *ten* (see above 2. *a*.–*c*).[f] The substantive, except in the case of those named in Remarks *d*, *e* (below), is in the plural.

7. In the use of the article with numerals, it may be noted that,

a. A numeral standing alone receives it, as would any other noun.

b. When the numeral is in the construct, the article is written with the following substantive; when it is in the absolute, the article may be prefixed to the numeral, or to the substantive, or to both.

8. In reference to the use of ordinals, it may be noted that,

a. Those from *one* to *ten* are treated as ordinary adjectives.

b. Above *ten*, the cardinals are used as ordinals, following in *annexion* with the noun, or preceding it in *apposition*.

c. In dates, the cardinals from *one* to *ten* also are often used instead of the ordinals.[g]

9. *a.* Distributives are expressed by the repetition of the numeral, or by the use of the preposition לְ.

b. Numeral adverbs are expressed by forms of פַּעַם *time*, רֶגֶל *foot*, יָד *hand*, by feminine forms of the cardinals, by dual formations.

c. Fractions are expressed by specific words (e. g., חֲצִי *one-half*), by the feminine form of the ordinals, by use of the word יְרוּעָה, etc.

REMARKS.

(*a*) אחר is sometimes used as a substantive in annexion with a following word, e. g., 2 Sam. 13:13; Job 2:10.

(*b*) This construction is comparatively rare and late.

(*c*) Nouns designating weights and measures are frequently omitted after the numeral, which, however, is masculine or feminine according to the gender of the omitted noun; e. g., Gen. 24:22; 1 Sam. 10:4; Ruth 3:15.

(*d*) Certain common nouns stand in the singular with the numerals *eleven* to *nineteen:* איש *man*, אלף *thousand*, אמה *cubit*, יום *day*, כסף *silver*, נפש *soul*, שנה *year*, שקל *shekel;* e. g., Num. 1:44; Deut. 1:2; Hos. 3:2; Gen. 46:18.

(*e*) But except in the case of the nouns just mentioned in Rem. *d*, and a few others denoting *weight* or *measure*, such as בת *bath*, ככר *talent*, כר *cor*, גרה *gerah*, the numerals from *twenty* to *ninety*, even when they precede the substantive, usually take a noun in the plural; e. g., Num. 11:25; Ezek. 40:17.

(*f*) These words, however, with the exception of מאה, having no construct, cannot stand in *annexion* with a following substantive.

(*g*) In dates the nouns יום *day*, חדש *month* are frequently omitted; e. g., Gen. 8:5; Ex. 12:3; Deut. 1:3.

REFERENCES FOR STUDY.

Gen. 4:19; 5:26; 8:10, 12; 25:23; 30:36; 31:23. ....2*a*.
Gen. 7:24; 32:15....6
Gen. 8:13; 14:4....8*b*.
Gen. 11:25; 14:4; 17:20....3
Gen. 18:2; 41:18....2*b*.
Gen. 18:24....4
Gen. 23:1....5
Gen. 43:34....9*b*.
Gen. 47:24....9*c*.
Ex. 11:1....1
Ex. 12:3....8*c*.
Ex. 12:6....8*b*.
Ex. 29:40....9*c*.
Lev. 27:5....4
Num. 7:3....3
Num. 11:19....4
Deut. 1:23....1
Deut. 4:13....7*b*.
Deut. 4:41; 19:2....2*b*.
Deut. 22:19....6
Josh. 3:12; 4:3....3
Josh. 4:20....7*b*.
Josh. 21:32....2*c*.
Judg. 7:3....6
Judg. 11:33....4
Judg. 14:17....7*b*.
1 Sam. 13:5; 25:18....6
1 Sam. 20:27....8*c*.
2 Sam. 2:15....3
2 Sam. 19:44....9*b*.
2 Sam. 21:20....9*a*.
1 Kgs. 5:3; 7:2; 18:19....6
1 Kgs. 7:38....4
2 Kgs. 6:25....9*c*.
2 Kgs. 18:23....6
Isa. 6:2....9*a*.
Ezek. 40:36....5
Zech. 11:12....4
Zech. 13:8....9*c*.
Prov. 6:31....9*b*.
Job 32:1....2*a*.
Neh. 8:2....8*c*.
1 Chron. 2:22....5
1 Chron. 23:4....6
1 Chron. 25:5....2*c*.
2 Chron. 3:4....4
2 Chron. 11:17....2*c*.

II. Use of Tenses and Moods.

16. The Tenses, in General.

1. *a.* אֶל־הָאִשָּׁה אָמַר[1] *unto the woman he said.*

b. זָקַנְתִּי מִהְיוֹת לְאִישׁ[2] *I am too old to be to a husband.*

c. דָּרַךְ כּוֹכָב מִיַּעֲקֹב[3] *a star shall proceed from Jacob*, etc.

2. *a.* אָז יָשִׁיר־מֹשֶׁה[4] *then sang* (proceeded to sing) *Moses.* [*answering him.*

מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ[5] *Moses kept speaking and God kept*

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר[6] *he found him in a desert land.*

b. אֶרְאֶנּוּ וְלֹא עַתָּה[7] *I see him but not now.*

וְכָל־בְּכוֹר בָּנַי אֶפְדֶּה[8] *but all the first-born of my sons I redeem.*

שִׂפְתֵי חֲכָמִים תִּשְׁמוֹרֵם[9] *the lips of the wise preserve them.*

c. עַתָּה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה[10] *now thou shalt see what I shall do.*

מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה[11] *to-morrow Yahweh will do this thing.*

מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל[12] *from every tree of the garden thou mayest eat.*

בַּעֲבוּר תִּהְיֶה־לִּי לְעֵדָה[13] *that they may be to me for a testimony.*

The Hebrew has, strictly speaking, *two* tenses. These, however, do not correspond to the tenses of the Indo-European languages. The following general statements, based chiefly on the examples cited above, although also in part upon a larger induction, will present, briefly, the peculiarities of the Hebrew tenses:

1. The *Perfect*, used alike of actions or states belonging to the sphere of the past, present, or future, represents the action or state as actually completed (finished), or as conceived of by the writer or speaker as completed. Hence it may be used

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1 Gen. 3:16. 2 Ruth 1:12. 3 Num. 24:17. 4 Ex. 15:1. 5 Ex. 19:19. 6 Deut. 32:10. 7 Num. 24:17. 8 Ex. 13:15. 9 Prov. 14:3. 10 Ex. 6:1. 11 Ex. 9:5. 12 Gen. 2:16. 13 Gen. 21:30.

a. Of actions belonging to the *past*, and so finished.

b. Of actions or states in the *present*, but regarded as finished.

c. Of actions or states that are yet to happen, but which, for the sake of effect, the writer or speaker describes as having actually taken place or existed.

2. The *Imperfect*, used alike of actions or states belonging to the sphere of the past, present or future, represents the action or state as actually incomplete (unfinished), or as conceived of by the writer or speaker as incomplete. Hence it may be used

a. Of actions belonging to the *past*, but regarded by the writer as incipient or frequentative.

b. Of actions in the *present*, regarded as happening or likely to happen.

c. Of actions in the *future*, and so, whether the idea be that of mere futurity, or of possibility, obligation, purpose or condition, in the strictest sense *unfinished.*

GENERAL REMARKS.

(1) The tense, therefore, has in itself no indication of the *order* of time; it merely assigns to the action or state a given characteristic, viz., completeness, or incompleteness. The *order* of time, i. e., the sphere of time (whether past, present, or future) of each action or state must be determined from the context.

(2) The Imperfect may perhaps better be described as representing an action as *coming*, or *becoming*, i. e., as in movement. The Perfect, on the other hand, is the tense of *rest*. The former represents the thing as *doing*, the latter represents it as *done*.

(3) The names "Past" and "Future" not only fail to convey the true meaning of the tenses, but carry with them an entirely false conception. The names "Aorist" and "Subsequent" are far better;[1] yet also they fail to cover the respective usages of these tenses. The terms "Perfect" and "Imperfect," while not entirely satisfactory, seem, upon the whole, to be the best. They are, however, to be used in the sense described, viz., "finished," "unfinished."

(4) No effort to translate literally the Hebrew tenses will be successful. It is incorrect to say, e. g., that the literal rendering of Gen. 2:5 is *and a mist will go up*, etc. The future idea is no more a necessary element in the *Imperfect* tense than in the *Perfect*. Every attempt to follow rigidly the so-called past and future rendering will fail.

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[1] Suggested by Prof. Wm. G. Ballantine, D. D., in October HEBRAICA, 1885, pp. 53–55.

(5) This peculiarity often appears also in the Greek, e. g., πεῖσαι differs from πείθειν, and μὴ πείσῃς from μὴ πείθε not as to the sphere of time to which they belong, but as to the character of the act. Both are indefinite as to date; the former, however, is momentary, the latter, continuous.

(6) The distinction indicated by the tenses is not necessarily a real one. It may exist only in the mind of the writer or speaker. He is at liberty, therefore, upon one occasion to describe the action as it really is, upon another, as he for any reason may conceive it to be. Still further in describing events belonging to the past he may either represent them as they really are, viz., *finished*, or he may, for the sake of rhetorical effect, represent them as taking place before his eyes. In the same series, one event may be described in one way, the second in the other way. In the representation of events belonging to the sphere of the future, the same liberty may be exercised. At times this is puzzling; but, in most cases, the context is a sure guide.

(7) There is danger, of course, that in our effort to analyze the various possible uses of the tenses, we may force into them some significations which they were never intended to convey. Prof. Driver, however, has truly said: "In itself the Perfect (for example) enunciates simply the completion of an act: it is by way of accommodation to the usage of another language that, eliciting its special force from the context, we make the meaning more definite by exhibiting it explicitly, as occasion demands, under the form of an aorist, a perfect, or a present."

17. The Perfect, Used of Past Events.

1. בָּרָא אֱ"הִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ[1] *God created the heaven and the*
וְכוּשׁ יָלַד אֶת־נִמְרֹד[2] *and Cush begat Nimrod.* [*earth.*
וּבְנֵי יִשְׂרָאֵל פָּרוּ[3] *and the children of Israel were fruitful.*
שָׁלֹשׁ שָׁנִים מָלַךְ בִּי"[4] *three years reigned he in Jerusalem.*

2. עָזְבוּ אֶת־יְהוָה[5] *they have forsaken Yahweh.*
לָמָּה נָפְלוּ פָנֶיךָ[6] *why hath thy countenance fallen?*
אֲשֶׁר שָׂתוּ עָלָי[7] *who have set themselves against me.*
מָלְאוּ מָתְנַי חַלְחָלָה[8] *my loins have become* (= are) *full of anguish.*

3. אֶת־שׁוֹר מִי לָקָחְתִּי[9] *whose ox have I taken?*
אִם־עָשִׂיתִי זֹאת[10] *if I have* (ever) *done this.*

1 Gen. 1:1. 4 1 Kgs. 15:2. 7 Ps. 3:7. 9 1 Sam. 12:3.
2 Gen. 10:8. 5 Isa. 1:4. 8 Isa. 21:3. 10 Ps. 7:4.
3 Ex. 1:7. 6 Gen. 4:6.

תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ[1] *thou hast given him the desire of his heart.*

4. מִלַּאכְתּוֹ אֲשֶׁר עָשָׂה[2] *his work which he had made.*

חָטָאתֶם לַיהוָה אֱלֹהֵיכֶם[3] *ye had sinned against Yahweh your God.*

כִּי לֹא אָכַל לֶחֶם[4] *for he had not eaten bread.*

The Perfect, designating that which is finished, is used of past events. Here may be distinguished,

1. The *historical* perfect (employed in simple narration), which denotes an action or state completed at or during a particular period in the past. This period, long or short, is fixed by the context. There is no reference to other events.

2. The *present* perfect (or Greek perfect), which denotes an action (not a state) completed in the past, but viewed in relation to the present; in other words, an action resulting in a state.[a b]

3. The *indefinite* perfect, which denotes an action completed at some point in the past, which "the speaker is not able or desirous to specify more closely."[c]

4. The *pluperfect*, which denotes a finished action, viewed in relation to some other past action, either already mentioned, or yet to be mentioned.

REMARKS.

(*a*) This perfect is frequently to be rendered as a present, though the past should be used wherever it is possible.

(*b*) The difference between this and the historical perfect is an important one. The whole interpretation of a passage will turn on the choice made.

(*c*) While the exact moment is not specified, the limits within which it must fall are often seen from the context.

REFERENCES FOR STUDY.

Gen. 1:31; 19:28; 20:18; 34:5.....4
Gen. 25:30; 32:11; 49:30 f.....1
Gen. 32:11.....2
Ex. 2:18; 4:22 (אמר).....3
Ex. 12:40.....1
Num. 9:23.....1
Num. 22:33.....4
Deut. 2:14.....1
Judg. 6:28.....4
2 Sam. 18:18.....4
Isa. 5:24 b.....2
Isa. 6:6.....4
Jer. 2:11 a.....3
Ps. 2:1; 5:11; 16:6; 17:5; 22:2; 31:15; 88:7-10.....2
Ps. 3:8; 44:2.....3
Ps. 30:3; 40:8; 44:3 f.....1
Ps. 48:4.....2
Job 4:3; 9:4; 37:20.....3
Job 19:18-20.....2

[1] Ps. 21:3. [2] Gen. 2:2. [3] Deut. 9:16. [4] 1 Sam. 28:20.

18. The Perfect, Used of Present Events.

1. הֲרִמֹתִי יָדִי אֶל־יְהוָה[1] *I lift up my hand to Yahweh.*
וְאֹתוֹ צִוִּיתִי לִהְיוֹת נָגִיד[2] *and him I appoint to be prince.*
וְעַתָּה שָׁלַחְתִּי אִישׁ־חָכָם[3] *and now I send a wise man.*
2. לֹא יָדַעְתִּי[4] (*I have perceived* = *I have come to know* =) *I know not.*
"זָכַרְנוּ אֶת־הַדָּגָה וגו'[5] *we remember the fish*, etc.
קָטֹנְתִּי מִכֹּל הַחֲסָדִים[6] *I am too small for all the mercies*, etc.
3. יָדַע שׁוֹר קֹנֵהוּ[7] *an ox knoweth his owner.*
יָבֵשׁ חָצִיר נָבֵל צִיץ[8] *grass withereth, flower fadeth.*
מִשָּׁמַיִם הִבִּיט יְ רָאָה אֶת־[9] *from heaven Y. looks down; he sees*, etc.

The Perfect, as designating that which is *finished*, is used of events which, indeed, are regarded as completed, yet sustain so close a relation to the present as in many cases to be regarded as belonging to the sphere of the present. Here belong,

1. The *perfect of the immediate past*, which denotes an action finished *at* the moment or *just before* the moment of speaking, and is generally best rendered by our present.

2. The *stative perfect*, used of verbs expressing a physical or mental state (see *Elements*, § 58. Note 3);[a b] here the state or condition is one which, although entered into in the past, or the result of some past activity, is regarded as existing at the time of speaking, and is, consequently, best rendered by the present.[c]

3. The *perfect of experience*, used to express truths which have been established by experience, and, hence, generally accepted.[d e]

REMARKS.

(*a*) Compare the Latin *novi*, *memini*, and the Greek οἶδα.

(*b*) The most common verbs in this class will be found below in the "References for Study."

(*c*) It is not to be supposed that the Perfect of these verbs is limited to this usage. They may have, according to the demands of the context, the other uses of the perfect.

(*d*) With this use of the Perfect may be compared the gnomic aorist of the Greek.

(*e*) The Imperfect is likewise employed to express general truths, but from a different point of view (§ 21. 3).

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1 Gen. 14:22. 4 Gen. 4:9. 6 Gen. 32:11. 8 Isa. 40:7.
2 1 Kgs. 1:35. 5 Num. 11:5. 7 Isa. 1:3a. 9 Ps. 33:13.
3 2 Chron. 2:12.

REFERENCES FOR STUDY.

Gen. 21:26; 27:9....2
Ex. 10:3 (מאן)....2
Sam. 2:1 (שׁמח)....2
Sam. 2:3-5....3
1 Sam. 17:10....1
2 Sam. 16:4; 17:11; 19:30....1
Isa. 40:8, 23....3
Isa. 55:9 (נבה)....2
Ps. 5:6 (שׂנא)....2
Ps. 7:2 (חסה)....2
Ps. 7:16; 15:3-5; 24:4; 33:13; 34:11; 37:23; 39:12; 84:4....3
Ps. 25:2 (בטח)....2
Ps. 92:6 (נרל)....2
Ps. 104:24 (רבב, מלא)....2
Ps. 144:4 (דמה)....2
Prov. 11:2, 8; 22:12 f....3
Prov. 20:9 (טהר)....2
Job 10:15 (צרק)....2
Ruth 1:12 (זקן)....2

19. THE PERFECT, USED OF FUTURE EVENTS.

1. הַשָּׂדֶה נָתַתִּי לָךְ[1] *the field I give (= will give) thee.*

לְזַרְעֲךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת[2] *to thy seed I will give this land.*

יָדַעְתִּי כִּי הוֹשִׁיעַ יְ׳[3] *I know that Yahweh will save.*

2. *a.* לָכֵן גָּלָה עַמִּי[4] *therefore my people shall go into captivity.*

דָּרַךְ כּוֹכָב מִיַּעֲקֹב[5] *a star shall proceed from Jacob*, etc.

הָעָם.... רָאוּ אוֹר גָּדוֹל[6] *the people.... shall see a great light.*

b. וְחָלַף בִּיהוּדָה שָׁטַף וְעָבַר עַד־צַוָּאר יַגִּיעַ[7] *and he shall sweep onward into Judah; he shall overflow and pass through; he shall reach even to the neck.*

כִּי־כוֹכְבֵי הַשָּׁמַיִם.... לֹא יָהֵלּוּ אוֹרָם חָשַׁךְ הַשֶּׁמֶשׁ[8] *for the stars of heaven.... shall not give their light, the sun shall be darkened*, etc.

c. וְלֹא יַשְׁחִיתוּ.... כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־יְ׳[9] *and they shall do no harm.... for the earth shall be filled with the knowledge of Y.*

כִּי־אֲרֻבוֹת מִמָּרוֹם נִפְתָּחוּ[10] *for the windows of heaven shall be opened.*

כִּי־שָׁמַע יְ׳ קוֹל בְּכִיִּי[11] *for Y. shall hear the voice of my weeping.*

3. כִּי־נָתַן יְהוָה בְּיָדֵנוּ[12] *for Y. will have given them into our hand.*

לֵךְ כִּי שִׁלַּחֲךָ יְהוָה[13] *go, for* (then) *Y. will have sent thee.* [*ten.*

וּמוֹלַדְתְּךָ אֲשֶׁר־תּוֹלַדְתָּ[14] *and thine issue which thou shalt have begot-*

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1 Gen. 23:11.
2 Gen. 15:18.
3 Ps. 20:7.
4 Isa. 5:13.
5 Num. 24:17.
6 Isa. 9:1.
7 Isa. 8:8.
8 Isa. 13:10.
9 Isa. 11:9.
10 Isa. 24:18.
11 Ps. 6:9 (cf. 10).
12 1 Sam. 14:10.
13 1 Sam. 20:22.
14 Gen. 48:6.

עַד־עֵת....יָלָדָה[1] *until the time when she....shall have brought forth.*

4. לוּ הֶחֱיִיתֶם אוֹתָם לֹא הָרַגְתִּי אֶתְכֶם[2] *if you had kept them alive, I should not have killed you.*

לוּלֵי יְ׳ צ׳ הוֹתִיר לָנוּ....כִּסְדֹם הָיִינוּ[3] *except Y. of hosts had left us a very small remnant, we should have been as Sodom,* etc.

אִם־לֹא הֲבִיאֹתִיו אֵלֶיךָ....וְחָטָאתִי[4] *if I do not bring him (= shall not have brought) back to thee....then I will bear the blame.*

The Perfect, as designating that which is finished, or conceived of as finished, is frequently used of events which belong to the sphere of the future.[a] Here are to be noted,

1. The *perfect of certainty*, used of actions in the future, which the speaker or actor has fully determined to perform; this occurs especially in the statement of promises, decrees, and contracts.

2. The *prophetic perfect*, really an extension of the Perfect of *certainty;* this use of the tense portrays boldly and expressively the confidence of the speaker as to the certain occurrence of a yet future event. There may be distinguished,

a. Cases in which the Perfect is the first verb of a series, the remaining verbs being Perfects of a similar character, or Imperfects with a future meaning.

b. Cases in which the series of verbal forms, while composed chiefly of Imperfects, contains here and there a Perfect which has been inserted "to give variety to the scene, or to confer particular emphasis upon individual traits in it."

c. Cases in which the Perfect is used after כִּי in assigning a reason for something which, though still future, is deemed *certain.*

3. The *future-perfect*, which denotes a finished action, viewed in relation to some other action still in the future.[b]

4. The *conditional perfect*, used in certain forms of conditional sentences (§ **48.** 6, 7), in which the fulfillment or non-fulfillment of the condition is thus vividly expressed.[c d]

REMARKS.

(*a*) The ease with which the Hebrew writer passed from one tense to the other is paralleled only by the difficulty which the modern translator finds in expressing the force of the change.

(*b*) The auxiliaries *shall have*, or *will have* do not always furnish the best rendering of this construction, there being many cases in which, especially after conjunctions,

[1] Mic. 5:2. [2] Judg. 8:19. [3] Isa. 1:9. [4] Gen. 43:9.

the ordinary rendering (*has* or *have*) is entirely sufficient; e. g., כִּי נִרְאָה (Isa. 16:12; Gen. 28:15; 2 Kgs. 4:24).

(*c*) That the Perfect may also be used to express a *wish*, i. e., as a Precative, is claimed by some grammarians. In accordance with this usage, the following passages are by some explained: Isa. 26:15; 43:9; Ps. 4:2; 7:7; 10:16; 22:22; 31:6; 57:7; 71:3; 116:16; Job 21:16; 22:18, and a few others. But expositors do not agree on the cases in which this force exists; and nearly every case cited by any writer can be satisfactorily explained in another way.

(*d*) Of interest, likewise, are those cases in which the Perfect is used in interrogation (1) after such phrases as עַד מָתַי *till when?* עַד אָנָה *up to where?* e. g., Ex. 10:3; Ps. 80:5; and (2) where the speaker desires to represent a thing as highly improbable; e. g., Gen. 18:12; 21:7; Deut. 5:23; Judg. 11:13.

REFERENCES FOR STUDY.

Gen. 17:20....1
Gen. 30:13....2*c*.
Ex. 12:17....1
Lev. 26:44....1
Num. 32:19....1
Deut. 28:45, 62....3
Judg. 14:18....4
Judg. 15:3....1
1 Sam. 1:28....3
1 Sam. 15:2....1
1 Sam. 25:34....4
2 Sam. 5:24....3
1 Kgs. 3:13....1
Isa. 6:5....1
Isa. 9:1–6; 10:28–31....2*a*.
Isa. 11:8; 13:10....2*b*.
Isa. 16:12....3
Isa. 16:8, 9....2*c*.
Isa. 16:10; 18:5....2*b*.
Isa. 21:1....2*a*.
Isa. 23:1, 4, 14....2*c*.
Isa. 24:4–12....2*a*.
Isa. 25:8....2*b*.
Isa. 34:2....2*c*.
Isa. 43:20....1
Isa. 46:1 f....2*a*.
Isa. 60:1....2*c*.
Jer. 2:26; 13:26....2*a*.
Jer. 25:38....2*b*.
Jer. 28:2....2*a*.
Jer. 31:14....1
Jer. 46:14–16....2*a*.
Joel 2:10; 4:15....2*b*.
Amos 5:2....2*a*.
Mic. 1:9, 12, 16....2*c*.
Zeph. 1:11....2*c*.
Zech. 9:5....2*c*.
Zech. 11:2....2*c*.
Ps. 7:13; 11:2....2*b*.
Ps. 22:22, 30....2*a*.
Ps. 28:6....2*c*.
Ps. 30:12; 36:13....2*a*
Ps. 41:4....2*a*.
Ps. 56:14....2*c*.
Ps. 59:17....3
Ps. 71:24....2*c*.
Ps. 73:15....4
Ps. 85:11....2*a*.
Ps. 94:17....4
Ruth 4:3....1

20, The Imperfect, used of Past Events.

1. *a.* יֹאבַד יוֹם אִוָּלֵד בּוֹ[1] *perish the day on which I was born.*

תְּהֹמֹת יְכַסְיֻמוּ[2] *the depths covered them.*

יְמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר[3] *he found him in a desert land.*

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[1] Job 3:3. [2] Ex. 15:5. [3] Dt. 32:10.

b. אָז יָשִׁיר־מֹשֶׁה[1] *then sang (proceeded to sing) Moses.*

וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָּאָ'[2] *and no shrub of the field was yet in the earth.*

אָז יִמָּלֵא שְׂחוֹק פִּינוּ[3] *then our mouth was filled with laughter.*

2. וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה[4] *and so he did year by year.* [*throng.*

בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרָגֶשׁ[5] *we used to go to the house of God in a*

חֶרֶב שָׁאוּל לֹא תָשׁוּב רֵיקָם[6] *Saul's sword never returned empty.*

The Imperfect, designating that which is *unfinished* (developing, moving), is used of events which belong to the sphere of the *past.* Here may be distinguished :[a]

1. The *incipient* (strictly so called) *imperfect*, which represents the action so designated as *beginning* or *in movement.* This usage,

a. Is most common in poetic and prophetic diction, when, presenting the action in the most vivid and lively manner, it is equivalent to our *historical present.*[b c d]

b. Is common in prose with certain particles which mark the point in the past at which the action described was still unconcluded. These particles are אָז *then*, טֶרֶם, בְּטֶרֶם *not yet.*[e]

2. The *frequentative imperfect*, used to express repeated acts, habits or customs.[f g h]

REMARKS.

(*a*) Certain exceptional cases of the Imperfect used of past time are Gen. 37:7; Ex. 8:20; Deut. 32:35; 2 Sam. 15:37; 23:10; 1 Kgs. 7:8b; 21:6; 2 Kgs. 13:20; Jer. 52:7; Ezek. 9:4; Job 6:17; Ps. 56:4.

(*b*) This Imperfect is frequently used in poetry immediately after a Perfect, to indicate the "rapid and instantaneous manner in which the second action is conceived as following the first," e. g., Ex. 15:12, 14; Hab. 3:10; Ps. 37:14f.; 74:14; 77:17.

(*c*) Just as a prophetic Perfect may be inserted in a series of Imperfects (§ 19. 2. *b*), so an Imperfect may be inserted in a series of Perfects, and the description thus be rendered more lively and forceful, e. g., Isa. 9:10; Joel 2:3 ff.; Nah. 2:5.

(*d*) This Imperfect is also frequently used in *descriptions* instead of the more commonly employed participle, e. g., Gen. 2:10; and in circumstantial clauses, e. g., 2 Sam. 15:37.

(*e*) אָז is found sometimes with the Perfect; טֶרֶם also, but rarely; e. g., Gen. 4:26; 24:15; Ex. 4:26; 15:15; 1 Sam. 3:7a; Ps. 90:2.

(*f*) The frequentative use of the Imperfect has its origin as follows: the Imperfect characterizes an action or state as uncompleted. The action thus characterized, may, indeed, be one which has not begun; but, *if begun*, and in the sphere of the past, it must, unless it be a continuous action, be one which is *repeatedly exercized.* A mere continuous action (see *h* below) is expressed by the Participle.

1 Ex. 15:1. 2 Gen. 2:5. 3 Ps. 126:2. 4 1 Sam. 1:7. 5 Ps. 55:15. 6 2 Sam. 1:22.

(*g*) The incipient and frequentative Imperfect denote actions which are unfinished; they differ, however, in that the former is used only of single acts, the latter of several.

(*h*) The difference between the usage of the Participle and Imperfect is important: the former represents an action as *continuing without interruption*; the latter as *occurring repeatedly*. In many cases the difference may be difficult to perceive; a close study, however, will invariably show that there is a distinction, it being impossible to substitute one for the other without a change of meaning. "While the Imperfect multiplies an action, the Participle prolongs it; the one presents a series of units, the other, a continuous line."* Cf. Gen. 29:2; 1 Sam. 2:13 f.; 1 Kgs. 10:22.

REFERENCES FOR STUDY.

Gen. 2:10.....1*a*.
Gen. 6:4.....2
Gen. 19:4; 24:45.....1*b*.
Gen. 30:38; 31:39.....2
Ex. 1:12.....2
Ex. 15:6, 7, 15.....1*a*.
Ex. 19:19.....2
Num. 9:16–23.....2
Num. 23:7.....1*a*.
Deut. 32:16, 17.....2
Josh. 8:30; 10:12; 22:1.....1*b*.
Josh. 23:10.....2
Judg. 2:1.....1*a*.
Judg. 2:18.....2
Judg. 5:8, 26, 29.....1*a*.
Judg. 6:5.....2
1 Sam. 2:22.....2
1 Sam. 3:3, 7b.....1*b*.
1 Sam. 9:9.....2
2 Sam. 15:37.....1*a*.
1 Kgs. 3:4; 5:28.....2
Isa. 1:21.....2
Isa. 6:2.....1*a*.
Isa. 7:23.....2
Isa. 23:7.....2
Isa. 26:11.....2
Isa. 43:17.....1*a*.
Isa. 45:4.....1*a*.
Isa. 51:2.....1*a*.
Hab. 3:3, 7.....1*a*.
Ps. 7:16.....1*a*.
Ps. 18:4, 7, 21.....1*a*.
Ps. 30:9.....1*a*.
Ps. 42:5.....2
Ps. 69:5.....1*b*.
Ps. 95:10.....2
Ps. 99:6 f.....2
Ps. 104:6–8.....1*a*.
Job 4:12; 10:10 f.....1*a*.

21. THE IMPERFECT, USED OF PRESENT EVENTS.

1. לֵאמֹר מַה־תְּבַקֵּשׁ[1] *saying: What art thou seeking?*

   הִנֵּה תִרְאוּ אִישׁ מְשֻׁגָּע[2] *so, ye see (the) man is mad.*

   יִתְיַצְּבוּ מַלְכֵי־אֶרֶץ[3] *kings of the earth set themselves.*

2. "עַל־כֵּן יֵאָמֵר וגו[4] *therefore it is said*, etc.

   וְכָל־בְּכוֹר בָּנַי אֶפְדֶּה[5] *and all the first-born of my sons I redeem.*

   נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי[6] *my soul he restoreth, he guideth*, etc.

   אֶת־יִרְאֵי יְהוָה יְכַבֵּד[7] *those who fear Yahweh, he honoreth.*

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* Driver's *Use of the Tenses in Hebrew*, 1881, pp. 41, 42.

1 Gen. 37:15. 2 1 Sam. 21:15. 3 Ps. 2:2. 4 Gen. 10:9 5 Ex. 13:15. 6 Ps. 23:3. 7 Ps. 15:4.

3. כַּאֲשֶׁר תַּעֲשֶׂינָה הַדְּבֹרִים[1] *just as bees do.*

הָאָדָם יִרְאֶה לָעֵינַיִם וַיְיָ יִרְאֶה לַלֵּבָב[2] *man looketh on the appearance, but Y. looketh on the heart.*

הַדֶּלֶת תִּסּוֹב עַל-צִירָהּ[3] *the door turneth on its hinges.*

אִישׁ-דָּמִים....יְתָעֵב יְיָ'[4] *the bloody man Y. abhorreth.*

4. בִּנְיָמִין זְאֵב יִטְרָף[5] *Benjamin is a ravening wolf.* [*man?*

מִי-אַתְּ וַתִּירְאִי מֵאֱנוֹשׁ יָמוּת[6] *who art thou that thou fearest mortal*

The Imperfect, as designating that which is *unfinished* and so *developing* and *moving*, is used of actions or states which belong to the sphere of the *present*. Here we may, for convenience, distinguish,

1. The *incipient* (strictly so called) *imperfect*, which gives more *force* and *vividness* to the action, or represents it as taking place (or beginning to take place), while the words are being spoken.[a]

2. The *definite frequentative*, used of *particular* facts which are accustomed to occur more or less frequently within certain limits of time.

3. The *indefinite frequentative*, used in the statement of facts which may and do occur at any time, and of truths universally admitted.[b]

4. The *adjectival imperfect*, coming strictly under the *indefinite frequentative*, which, with an omitted relative, serves to denote a general attribute of the object with which it is connected.

REMARKS.

(*a*) It is not unusual for such an Imperfect to be found in a series of Perfects, referring strictly to the present, thus rendering the style more vivid, as well as more varied; e. g., Isa. 2:8; 9:10; 10:4, 28. Cf. § 20. R. *c*.

(*b*) The use of the Imperfect to express "general truths" is to be distinguished from the similar usage of the Perfect of experience (§ 18. 3). The Imperfect emphasizes the idea that the fact or truth is one liable at any time to occur; the Perfect, that it is a permanent and established one, as shown by past experience. The occasional occurrence of both usages in the same verse is sometimes merely for variety, though frequently very significant. Cf. Ps. 2:1 f.; 5:6; 6:7; 7:13 f.; 22:16; 23:5; 26:4, 5; 33:12; Prov. 4:17; 12:12; 28:1; Job 3:17; 11:20.

REFERENCES FOR STUDY.

Gen. 22:14	2	Josh. 7:12	2
Gen. 37:15	1	Judg. 14:10	2
Ex. 18:15	2	1 Sam. 9:6	2
Num. 24:17	1	1 Sam. 24:13	3
Deut. 28:49	3	2 Sam. 5:8b	2
Deut. 32:11	4	Isa. 1:23	2

[1] Deut. 1:44. [3] Prov. 26:14. [5] Gen. 49:27. [6] Isa. 51:12.
[2] 1 Sam. 16:7. [4] Ps. 5:7.

Isa. 5:11, 23	2	Ps. 1:3, 4, 5, 6	2
Isa. 9:2	3	Ps. 3:6	2
Isa. 14:2	2	Ps. 3:7	2
Isa. 31:4	3	Ps. 11:2	2
Isa. 32:6	3	Ps. 11:4	3
Isa. 40:20	4	Ps. 12:3	2
Isa. 40:31	3	Ps. 16:4	2
Isa. 55:13	4	Ps. 17:9, 12	2
Isa. 62:1b	4	Ps. 18:26-28	3
Jer. 6:4	1	Ps. 42:2	4
Hos. 4:11	3	Ps. 104:11-17	3
Hos. 4:14	4	Prov. 10:1, 2, 3, 4	3
Hab. 3:9	1	Job 5:2	3

22. The Imperfect, used of Future Events.

1. כִּי־יִרְאוּ אֹתָךְ הַמִּצְרִים[1] *when the Egyptians shall see thee.*

   בַּמֶּה אֵדַע כִּי אִירָשֶׁנָּה[2] *whereby shall I know that I shall*, etc.

   וְהוּא יִהְיֶה פֶּרֶא אָדָם[3] *and he will be a wild-ass of men.*

   וְאִם־הָרַע תָּרֵעוּ . . . תִּסָּפוּ[4] *but if ye do evil, ye will be swept away.*

2. *a.* תִּשְׁמַע חֲלוֹם לְפִתֹּר[5] *thou canst understand a dream to interpret it.*

   יָדַעְתִּי כִּי־דַבֵּר יְדַבֵּר הוּא[6] *I know that he can speak well.*

   בָּקָר אֲשֶׁר לֹא־יִסָּפְרוּ[7] *oxen which could not be counted.*

   b. מִכֹּל עֵץ־הַגָּן . . . תֹּאכֵל[8] *from every tree . . . . thou mayest eat.*

   יָשׁוּב הָרֹצֵחַ[9] *the murderer may return.* [*thou shalt eat.*

3. *a.* עַל־גְּחֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל[10] *upon thy belly thou shalt go and dust*

   לֹא תִּרְצָח . . . . לֹא תִּנְנֹב[11] *thou shalt do no murder . . . thou shalt not*

   b. וְאַתָּה תִּמְשָׁל־בּוֹ[12] *but thou shouldst rule over him.* [*steal.*

   וְאָנֹכִי . . . אֵשֵׁב עִם־הַמֶּלֶךְ[13] *and I ought to sit with the king.*

   הַכְּמוֹת נָבָל יָמוּת אַבְנֵר[14] *was Abner to die as a fool dieth.*

   c. דַּבֶּר־נָא עַבְדֶּךָ[15] *let now thy servant speak.*

   d. אַל־יֶחֱטָא הַמֶּלֶךְ בְּעַבְדּוֹ[16] *let not the king sin against his servant.*

   לָמָּה תַכֶּה רֵעֶךָ[17] *why shouldst thou smite thy neighbor?*

   מִי אָנֹכִי כִּי אֵלֵךְ[18] *who am I that I should go?*

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1 Gen. 12:12. 2 Gen. 15:8 3 Gen. 16:12. 4 1 Sam. 12:25. 5 Gen. 41:15. 6 Ex. 4:14. 7 1 Kgs. 8:5. 8 Gen. 2:16. 9 Num. 35:28. 10 Gen 3:14. 11 Ex. 20:14. 12 Gen. 4:7. 13 1 Sam. 20:5. 14 2 Sam. 3:33. 15 Gen. 44:18. 16 1 Sam. 19:4. 17 Ex. 2:13. 18 Ex. 3:11.

4. *a.* קְחוּ לָכֶם תֶּבֶן מֵאֲשֶׁר תִּמְצָאוּ[1] *take for you straw whence ye may find it.*

רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת־רֵעֵהוּ[2] *the murderer who might slay his [brother.*

b. אִם־תִּתֶּן־לִי אֶת־חֲצִי בֵיתֶךָ לֹא אָבֹא עִמָּךְ[3] *if thou wouldst give me half thy house, I would not go in with thee.*

אִם־יוּכַל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַּם זַרְעֲךָ יִמָּנֶה[4] *if a man could number the dust of the earth, thy seed also could be numbered.*

c. אֲשֶׁר לֹא יִשְׁמְעוּ[5] *that they may not understand.*

לְמַעַן אֲשֶׁר לֹא־יִקְרַב[6] *that there may not come near.*

פֶּן־יִשְׁלַח יָדוֹ[7] *lest he put forth his hand.*

The Imperfect, as designating that which is unfinished, finds its fullest and largest use in describing events which are yet within the sphere of the future. Here we may distinguish:

1. The *future imperfect*, corresponding to our *future*. This is merely an extension of the *incipient* Imperfect (§§ **21.** 1; **22.** 1), since future actions are conceived of as events which are to *begin* at some future time.[a]

2. The *potential imperfect*, which denotes

a. Possibility and *capability*, usually best expressed by the auxiliaries *can*, *may*, or if the action is viewed from the stand-point of the past, by *could*, *might*.

b. Permission and *concession*, to be rendered in the same way.[b]

3. The *imperative imperfect*, used in presenting ideas which are also expressed by the Imperative, or which are practically equivalent to those expressed by the Imperative:—

a. Command, *prohibition;* the latter may be expressed *only* by the Imperfect, the Imperative never being used with a negative (§ **24.** 1. *a.*).

b. Obligation, *necessity;* the exact rendering in these cases must be determined by the demands of the context, e. g., *I must sit*, *I ought to sit*, *I am to sit*, *I should sit*.

c. Entreaty, *deprecation;* these may be distinguished from *command*, and *prohibition*, by noting the position of the speaker and his relation to the person or persons addressed. With this belongs the use of the Imperfect in

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1 Ex. 5:11. 2 Deut. 4:42. 3 1 Kgs. 13:8. 4 Gen. 13:16. 5 Gen. 11:7. 6 Num. 17:5. 7 Gen. 3:22.

d. Questions implying *deprecation* or *entreaty;*[c d] or perhaps only greater courtesy than would have been expressed by the Perfect.[e]

4. The *subjunctive imperfect;* under which may be classified loosely three or four general usages:

a. In expressions of *indefiniteness* and *uncertainty* (compare § 23. 2, above);

b. In certain forms of conditional sentences (§ 48. 4, 7. *a*);

c. In *final* sentences after conjunctions, e. g., בְּעָבוּר, לְמַעַן (§ 47. 4. *b*).[f]

REMARKS.

(*a*) It may be sufficient to say that the Imperfect is used to denote future events because they are in the strictest sense incomplete.

(*b*) The cases belonging under the *potential* Imperfect are to be regarded as Indicatives, since they express independent ideas (cf. § 23. 4. *a*).

(*c*) Compare Josh. 9:8 and Gen. 16:8.

(*d*) After לָמָּה, מָדוּעַ, אַיֵּךְ.

(*e*) Compare the use of the Perfect in Gen. 40:15; Isa. 43:22.

(*f*) On the use of the Imperfect with וְ to express purpose, see § 24. 1. *e*, and 2. *d*.

REFERENCES FOR STUDY.

Gen. 2:17	3*a*.	1 Sam. 14:44	3*b*.
Gen. 27:4, 10, 19, 25	4*c*.	1 Sam. 21:15	3*d*.
Gen. 42:37	2*b*.	1 Kgs. 3:8	2*a*.
Ex. 3:3	3*b*.	1 Kgs. 8:27	2*a*.
Ex. 5:11	4*a*.	2 Kgs. 12:5	4*a*.
Ex. 5:15	3*d*.	Isa. 1:18	1
Ex. 8:23	4*a*.	Isa. 33:14	2*a*.
Ex. 9:19	4*a*.	Isa. 40:30	2*b*.
Ex. 10:26	3*b*.	Isa. 49:15	2*a*.
Ex. 20:3–17	3*a*.	Jer. 24:2	2*a*.
Ex. 21:12	3*a*.	Hos. 2:1	2*a*.
Ex. 22:26	3*b*.	Ps. 5:8	2*a*.
Num. 11:12	3*d*.	Ps. 8:5	3*d*.
Num. 15:14	3*a*.	Ps. 15:1	2*a*.
Num. 23:8	3*b*.	Ps. 18:30	2*a*.
Num. 32:11	3*a*.	Ps. 27:3	4*b*.
Num. 35:33	2*a*.	Ps. 30:6	2*b*.
Num. 36:7, 9	3*a*.	Ps. 32:8	3*b*.
Dt. 5:22	3*d*.	Ps. 44:21 f.	4*b*.
Dt. 12:11	1	Job 4:19	2*a*.
Dt. 32:29	4*b*.	Job 7:17	3*d*.
Judg. 17:9	3*d*.	Job 8:11	2*a*.
Judg. 19:17	3*d*.	Job 38:31	2*a*.

23. The Jussive, Imperative and Cohortative.

1. *a.* וַיֹּאמֶר א' יְהִי־אוֹר[1] *and God said: Let there be light.*

כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ[2] *honor thy father and thy mother.*

תַּשְׁמֵט יָדֶךָ[3] *let thy hand release it.*

וְדָם נָקִי אַל־תִּשְׁפְּכוּ[4] *and shed not innocent blood.*

b. יָגֶל יַעֲקֹב[5] *Jacob will (be permitted to) rejoice.*

יֵרֶא פַּרְעֹה אִישׁ[6] *let Pharaoh look out a man.*

וַיֹּאמֶר לוֹ רוּץ[7] *and he said to him: Run.*

יְבַקְשׁוּ לַאדֹנִי הַמֶּלֶךְ נַעֲרָה[8] *let them seek for my lord . . . a maiden.*

c. שָׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִי[9] *judge now between me and my vineyard.*

אַל־נָא יִחַר לַאדֹנָי[10] *let not the Lord be angry.*

יֵשֶׁב־נָא עַבְדֶּךָ[11] *let thy servant remain, I pray.*

d. יְבָרֶכְךָ י' מִצִּיּוֹן וּרְאֵה בְטוּב יְרוּשָׁלִָם[12] *Yahweh bless thee out of Zion and see thou the good of Jerusalem.*

יַמְטֵר עַל־רְשָׁעִים פַּחִים[13] *upon the wicked, he shall rain snares.*

זֹאת עֲשׂוּ וְחִיוּ[14] *If ye do this, then ye shall live.*

e. תָּשֶׁת־חֹשֶׁךְ וִיהִי לָיְלָה[15] *appoint darkness—then shall be night.*

קַוֵּה לַיהוָה וְיֹשַׁע לָךְ[16] *wait on Yahweh that he may save thee.*

2. *a.* וְאַגַּדְלָה שְׁמֶךָ[17] *and I will make great thy name.*

נֵלְכָה עַד־כֹּה[18] *we will go thither.*

b. אָגִילָה וְאֶשְׂמְחָה[19] *let me be glad and rejoice.*

נְנַתֵּקָה . . . . וְנַשְׁלִיכָה[20] *let us break asunder . . . . and cast.*

c. אֶעֱלֶה־נָּא וְאֶקְבְּרָה[21] *let me go up, I pray, and bury.*

נֵלְכָה־נָּא דֶּרֶךְ שְׁלֹשֶׁת יָמִים[22] *we would fain go three days' journey.*

d. וְהָבִיאָה לִי וְאֹכְלָה[23] *and bring it to me and I will (that I may) eat.*

שְׁאַל מִמֶּנִּי וְאֶתְּנָה[24] *ask of me that I may give.*

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1 Gen. 1:3.
2 Ex. 20:12.
3 Dt. 15:3.
4 Jer. 7:6.
5 Ps. 14:7.
6 Gen. 41:33
7 2 Sam. 18:23.
8 1 Kgs. 1:2.
9 Isa. 5:3.
10 Gen. 18:30.
11 Gen. 44:33.
12 Ps. 128:5.
13 Ps. 11:6.
14 Gen. 42:18.
15 Ps. 104:20.
16 Prov. 20:22.
17 Gen. 12:2.
18 Gen. 22:5.
19 Ps. 31:8.
20 Ps. 2:3.
21 Gen. 50:5.
22 Ex. 3:18.
23 Gen. 27:4.
24 Ps. 2:8.

אִם־אֲדַבְּרָה לֹא־יֵחָשֵׂךְ כְּאֵבִי וְאֶחְדָּלָה מַה־מִּנִּי יֵהָלֵךְ[1] *though I speak, my grief is not assuaged, and though I forbear, what departeth from me.*

The simple Imperfect, in the majority of instances, is an *indicative*. That it may also be used with the force of an *imperative* or *subjunctive*, has been shown in § 22. 3. There are, however, certain special forms[a b c d] of the Imperfect, the Jussive and Cohortative, which *always* convey some such force. These forms, it may be said, express "a motion of the will," and hence may be joined together under the head of "voluntative." With the "voluntative" Imperfect, there may be classified for syntactical purposes the *Imperative*. We may distinguish as follows:—

1. The *Jussive*, used of the *second* and *third* persons,[e] and the *Imperative*, used only of the second, denote, in general, a strong desire that something should happen.[f] They may express

a. A positive *injunction* or *command;* the Jussive, but not the Imperative, may also express *prohibition*.[g h i j k]

b. *Permission* to do a thing, *advice*, or *suggestion*.

c. *Entreaty*, or simple *petition*.

d. *Benediction, imprecation, threatening*.

e. *Conditional* or *final ideas*.

2. The *Cohortative*, used only of the *first* person[l] (sg. or pl.), emphasizes the *direction* of the will, the intention or purpose.[m n] It is employed, therefore,

a. To mark a strong determination to do a given thing (expressed by *I will*).

b. To indicate a self-excitement toward a certain line of conduct (expressed by *let me*).

c. To express a *wish* or *request*.

d. In subordinate *final* sentences (cf. 1. *e.* above), and in conditional sentences (§ 48. R (*i*)).

REMARKS.

(*a*) See *Elements of Hebrew*, § 72. 1, 2.

(*b*) While, therefore, the ordinary form of the Imperfect *may* have the force of an Imperative or Subjunctive, the special forms *must* have that force. In many grammatical forms there is no possible way of distinguishing the ordinary and the special form, e. g., יִקְטֹל may mean *he will kill, he shall kill, let him kill*.

(*c*) The shortened form of the *Jussive*, corresponding to the Arabic *Jussive*, is accounted for by the fact that the form is one of command and hence pronounced rapidly.

[1] Job 16:6.

(*d*) The special form of the Cohortative (marked by the syllable ה֫) corresponds to the Arabic *Energetic*, the nature of which is indicated by its name.

(*e*) A few cases of the Jussive of the first person are found, e. g., Dt. 18:16; 1 Sam. 14:36.

(*f*) The Jussive and likewise the Imperative are often found in poetry where the ordinary form would have been expected. This anomalous usage is to be explained not upon the supposition that the mood has here lost its original force, but that the poet saw fit, for the sake of vividness and variety, to represent a given act under the form of a command, rather than in the usual manner. Cases of this usage in the second person are found in Ps. 41:3; 65:14; 98:7; 104:19; 114:3–7; Isa. 2:9; 13:2; 23:1, 4; 35:1 f.; 40:3, 9; 54:14; 57:14; 62:10. Cases of the same usage which may be said to be expressive of emotion in the third person, are found in Ps. 11:6; 12:4; 34:6; 50:3; 66:7; 72:8, 13, 16, 17; 85:14; 121:3; Jer. 46:6; 51:3; Zech. 9:5; 10:7.

(*g*) In prohibition, (1) in the second person, the ordinary Imperfect takes לֹא and means *thou shalt not*, the Jussive takes אַל and means *do not;* (2) in the third person, the ordinary Imperfect takes לֹא and means *he shall not*, the Jussive takes אַל and means *let him not;* rarely the Jussive takes לֹא, e. g., לֹא תִסַּף Gen. 4:12.

(*h*) The Cohortative Imperative (*Elements of Hebrew*, § 72. 3) emphasizes the earnestness of the request, marking it as especially impressive, e. g., Dt. 26:15; Ps. 6:5.

(*i*) When several verbal forms expressing *command* would follow in succession, three usages exist: (1) The use of successive Imperatives, e. g., Gen. 1:22; 22:2; Isa. 1:16; (2) the use of the Imperative for the first, and of ordinary Imperfects for the remaining forms, e. g., Dt. 33:7; (3) the use of the Imperative for the first and of the Perfect with Wāw Consecutive for the remaining forms, e. g., Gen. 6:14.

(*j*) When several successive commands are made, of which one or more are in the first or third persons, the latter must of necessity be expressed by the Imperfect, e. g., Gen. 24:56; Dt. 9:14; Jer. 51:9.

(*k*) The interchange of the Imperative and the Imperfect (2d pers.), in the expression of command, occurs without perceptible force; the only gain being that of variety.

(*l*) A few cases of the Cohortative of a third person occur: Isa. 5:19 (twice); Ezek. 23:20; Prov. 1:20; 8:3. In the last three cases it does not seem to have any significance.

(*m*) Notice is to be taken here of the fact that a form *like* that of the Cohortative occurs frequently with the Wāw Consecutive; it is not to be regarded, however, as a Cohortative; Gen. 32:6; 1 Sam. 2:28 and in all about ninety times.

(*n*) Cases in which the *volition* indicated by ה֫ is so controlled by outward circumstances as almost to become an involuntary action are found in Ps. 42:5, 10; 55:3, 18: 77:4, 7; Job 10:1; Isa. 38:10; 59:10; Jer. 3:25. Perhaps in some cases the ה֫ cohortative, like the ה֫ directive, has entirely lost its original force, Ps. 88:16; Jer. 4:19, 21.

REFERENCES FOR STUDY.

Gen. 11:3, 7.....2*b*.
Gen. 12:2.....1*e*.
Gen. 12:13.....1*c*.
Gen. 13:9.....2*d*.
Gen. 13:15.....2*a*.
Gen. 22:5.....2*c*.
Gen. 24:2.....1*c*.
Gen. 27:7.....1*c*.
Gen. 30:28, 31.....2*d*.
Gen. 41:34.....1*b*
Gen. 50:5.....2*c*.
Ex. 10:1, 12, 21.....1*a*.
Ex. 23:1.....1*a*.
Lev. 10:9.....1*a*.
Num. 9:8.....2*a*.
Num. 11:13.....2*c*.
Dt. 9:27.....1*c*.
Dt. 10:1.....1*a*.

Deut. 12:20.....2a.
Deut. 13:3,14.....2b.
Deut. 20:5.....1b.
Deut. 28:8; 33:6.....1d.
Judges 11:17,19.....2c.
1 Sam. 2:10.....1d.
1 Sam. 15:16.....1e.
2 Sam. 12:8; 17:3.....2d.
2 Sam. 16:9; 17:1; 24:14.....2c.
Isa. 1:16.....1a.
Isa. 1:18.....2b.
Isa. 5:3.....1c.
Isa. 23:1.....1d.
Isa. 41:22,23,26.....2d.
Mic. 1:8.....2a.
Hab. 3:17,18.....2d.
Job 6:8–10.....2d.
Ps. 2:3.....2b.

24. The Imperfect, with Waw Consecutive.

1. *a.* וַתֵּלֶךְ הָאִשָּׁה לְדַרְכּוֹ וַתֹּאכַל[1] *and the wom. went her way and ate.*

רָאִיתִי אֱ' פָּנִים אֶל־פָּנִים וַתִּנָּצֵל נַפְשִׁי[2] *I have seen God face to face, and my life has been spared.*

וַיִּצְחָק בָּא.....וַיֵּצֵא[3] *and I. had come....and he had gone out.*

b. כֹּה אָמַר י'.....וָאֹמַר.....וַתְּמָאֵן[4] *thus saith Y.: (Israel is my son), and I say, (Let my son go), and thou refusest (to let him go).*

מָה־אָדָם וַתֵּדָעֵהוּ[5] *what is man, and (yet) thou knowest him.*

נָשַׁף בָּהֶם וַיִּבָשׁוּ[6] *He bloweth upon them, and they wither.*

מוֹרִיד שְׁאוֹל וַיָּעַל[7] *He bringeth down to Sheol, and bringeth up.*

בּוֹכֶה וַיִּתְאַבֵּל[8] *he is weeping and mourning.*

תְּנָרֵשׁ גּוֹיִם וַתִּטָּעֵהָ[9] *Thou expellest the nations, and plantest it.*

c. כִּי־יֶלֶד יֻלַּד־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ וגו'[10] *for to us a child shall be born; and the dominion shall be upon his shoulder, and one shall call his name,* etc.

נֹצְרִים בָּאִים מֵאֶרֶץ הַמֶּרְחָק וַיִּתְּנוּ....קוֹלָם[11] *watchmen come from a distance, and shall lift up their voice.*

Remark.—In reference to the substitution of the Imperfect with Wāw Consecutive for the Perfect, three general statements may be made:

(1) In uninterrupted narrative in which the first verb is a Perfect, or some equivalent of the Perfect, the verbs following are *regularly* in the Imperfect[a] with Wāw Consecutive,[b] unless they are separated from the conjunction by intervening words.[c]

1 1 Sam. 1:18.
2 Gen. 32:31.
3 Gen. 24:62,63.
4 Ex. 4:22,23.
5 Ps. 144:3.
6 Isa. 40:24.
7 1 Sam. 2:6.
8 2 Sam. 19:2.
9 Ps. 80:9.
10 Isa. 9:5.
11 Jer. 4:16.

(2) The expression for *and-he-called* being, therefore, וַיִּקְרָא, the form וְקָרָא cannot be used in this sense; see, however, § **26.** 2.

(3) From the instances cited above, it will be seen that the introductory verbal form may, under certain circumstances, be an Imperfect, or a Participle; in some cases even a noun is employed, and in others, *no governing word of any kind precedes.*

We may now consider the more important details:

1. The Imperfect with Wāw Consecutive is found, like the Perfect, for which it is a substitute,

a. To describe events or conditions belonging to the sphere of the past (§ **17.** 1–4), whether as a historical Perfect, a present Perfect, an indefinite Perfect, or a Pluperfect;[a] in these cases it is the continuation of a Perfect.

b. To describe events or conditions belonging to the sphere of the present (§ **18.** 1–3), whether as a Perfect of the immediate past, a stative Perfect, or a Perfect of experience; in these cases it is the continuation of a Perfect, or a Participle, or a nominal expression, or even an Imperfect which refers to the present.

c. To describe events belonging to the sphere of the future; it assumes here the usage of the prophetic Perfect (§ **19.** 2). Two cases are, however, to be distinguished:

(1) that in which the Imperfect with Wāw Consecutive, having this usage, is preceded by a prophetic Perfect.[e]

(2) that in which it is not so preceded; this occurs when the writer desires to introduce a prophetic Perfect for variety, but, at the same time, wishes to connect it with what precedes.[f]

REMARKS.

(*a*) On the form of the Imperfect which is thus used with the Wāw Consecutive, see *Elements of Hebrew*, § 73.

(*b*) Various theories have been presented in explanation of the form of the conjunction, ·וְ. Ewald's view, that the vowel and Dāghēš-forte were the relics of some particle like וְאֶ, seems most satisfactory.

(*c*) For the explanation of the use of the tense in this connection, Professor Driver says: "The Imperfect (from the point of view of the spectator) expresses what in German is called *Eintritt*, and represents action, as *eintretend*—two terms which may be rendered in English by *ingress* and *ingressive*. A *succession* of events need not invariably be regarded as a mere series of completed and independent wholes: each term may be conceived as having relations with the one preceding it; it may be viewed as *stepping in* after it, as presenting itself to view through an entrance prepared by its forerunner. The date at which the ingress, or entry, is imagined to take place is determined by the ·וְ, which connects the new event with a point previously

assigned in the narrative: the goal at which it sets out, the starting-point from which it takes its origin, and to which therefore it is *relative*, is fixed at the termination of the action denoted by the preceding verb."—*Hebrew Tenses*, p. 85.

(*d*) Two comparisons may be considered here with profit: (1) In Assyrian there are two forms of the Imperfect, differing only slightly from each other, and both etymologically connected with the Hebrew Imperfect; of these the first represents an action as continuing, whether in past, present, or future; the second is the usual narrative tense, equivalent to the Greek Aorist, e. g., iddin (= in-din), the etymological equivalent of יִתֵּן, always means *he gave*, while וַיִּתֵּן has this meaning only when preceded by a Wāw Consecutive. (2) In Arabic, there are not a few cases in which the Imperfect is used in the sense of an Aorist, e. g., ya-qum, the etymological equivalent of יָקוּם, when preceded by the negative adverb lam means *he did not stand;* וַיָּקָם is so translated only when the Wāw Consecutive precedes.

(*e*) Some assert that an Imperfect with Wāw Consec. may be used as a Pluperfect without any preceding Perfect, e. g., וָאֶקְרַב, Isa. 8:3; וַיָּבֹאוּ, 37:5; but this may well be doubted.

(*f*) Having introduced his thought by a *prophetic* Perfect, the writer may continue it in one of four ways: (1) by an Imperfect with Wāw Consecutive; (2) by changing abruptly to the Imperfect used in a future sense; (3) by a Perfect, the connective "and" being omitted; (4) by a Perfect, the connective "and" being separated by certain words from the verb.

(*g*) This is of course rare and limited to prophetic usage; according to Professor Driver (p. 114) the only cases are Isa. 2:9; 5:15f.; 9:10–15; 59:15b–17; Ezek. 28:16; 31:12; Jer. 4:16; 15:6b–7; 51:29; Ps. 64:8–10; 94:23; but some of these are doubtful.

2. *a.* וַיָּקָם קַיִן . . . וַיַּהַרְגֵהוּ[1] *and Cain rose up and slew him.*

וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל-בֵּיתָם[2] *and they returned and came unto their house.*

b. אֶת-קֹלְךָ שָׁמַעְתִּי בַּגָּן . . . וָאִירָא וָאֶחָבֵא[3] *I heard thy voice in the garden, and so was afraid and hid myself.*

וָאֶקַּח אֹתָהּ לִי לְאִשָּׁה[4] *and so I took her to be my wife.*

c. הֲשָׁמַע עָם קוֹל א' . . . וַיֶּחִי[5] *did ever a people hear the voice of God, and yet live?*

אֲהַבְתִּי אֶתְכֶם . . וַאֲמַרְתֶּם[6] *I loved you . . and yet ye say.* [*is dead.*

d. אִשָּׁה-אַלְמָנָה אָנִי וַיָּמָת אִישִׁי[7] *I am a widow, for my husband*

וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר[8] *and she called his name Moses, and said*, etc.

e. וַיְבָרְכֵהוּ : וַיֹּאמֶר[9] *and he blessed him; and he said*, etc.

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1 Gen. 4:8. 3 Gen. 3:10. 5 Dt. 4:33. 7 2 Sam. 14:5.
2 1 Sam. 1:19. 4 Gen. 12:19. 6 Mal. 1:2. 8 Ex. 2:10.
9 Gen 27:23,24.

וַיּוֹסִפוּ....: וַיֹּאמֶר אֲלֵיהֶם[1] *and they hated him all the more; and he said*, etc.

f. קְדוֹשׁ יִשְׂרָאֵל וַיִּבְחָרֶךָּ[2] *the Holy One of Israel, who hath chosen thee.*

הַתְּלָאָה....: וַיֵּרְדוּ אֲבֹתֵינוּ[3] *the travail.....how our fathers descended.*

g. וְהֶהָמוֹן אֲשֶׁר בְּמַחֲנֵה פְלִשְׁתִּים וַיֵּלֶךְ הָלוֹךְ[4] *and the sound which was in the camp of the P. (and it) went on continually.*

יַעַן מָאַסְתָּ אֶת־דְּבַר־יְ' וַיִּמְאָסְךָ[5] *because thou hast despised the word of Y., therefore he hath despised thee.*

אִם־לֹא יִשְׂבְּעוּ וְלָנוּ[6] *if they are not satisfied, then they stay all night.*

2. The use of the Imperfect with Wāw Consecutive marks some kind of connection, or relation with that portion of the narrative which precedes. This relation may be that of

a. Chronological sequence; in this case the force is expressed by the simple conjunction *and*.

b. Consequence; in this case the force may be expressed by *and so*.

c. Contrast; in this case the force may be expressed by *and yet*.

d. Accessory circumstance, when something passed over is afterwards brought in; here the force of the conjunction may best be rendered by *for*, or *since*.

e. Amplification, when, after a general statement has first been made, the particulars of the case are added.

f. Explanation of a preceding expression or word; here the conjunction must be rendered by a relative pronoun, or by *that* or *how*.

g. Apodosis, the protasis being either a noun in the nominative absolute (§ **7.**), or a complete conditional clause; here the conjunction must either be omitted, or rendered by some such word as *then* or *therefore*.[a,b,c]

REMARKS.

(*a*) In quite a number of cases the action expressed by the Imperfect with Wāw Consecutive is really parallel or synchronous with what goes before; e. g., Gen. 5:5; 1 Sam. 14:25b,49; Isa. 39:1; 64:4.

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[1] Gen. 37:5,6.
[2] Isa. 49:7.
[3] Num. 20:14,15.
[4] 1 Sam. 15:23.
[5] 1 Sam. 14:19.
[6] Ps. 59:16.

(*b*) In other cases the Imperfect with Wāw Consecutive introduces an amplification not of any particular preceding verb, but of the entire preceding narrative, considered as a whole; thus furnishing what is practically a parallel account; e. g., 1 Sam. 9:1; 1 Kgs. 7:13.

(*c*) It is only fair to ask how far some of these usages are to be explained as due to the combining, by a reviser or editor, of two or more distinct narratives into one.

3. *a.* וַיִּקְרָא אֱ' לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה[1] *and God called the light day, and the darkness he called night.*

בְּצֶלֶם אֱ' בָּרָא אֹתוֹ....וַיִּבְרָא אֱ'[2] *and God created...., in the image of God created he him.*

b. וַיַּרְעֵם בַּשָּׁמַיִם יְ' וְעֶלְיוֹן יִתֵּן קוֹלוֹ[3] *and Y. thundered in the heavens, and the Most High uttered his voice.*

כִּי מָלְאוּ מִקֶּדֶם....וּבִילְדֵי נָכְרִים יַשְׂפִּיקוּ[4] *for they are filled from the east, and they strike hands with the children of strangers.*

4. וַיְהִי בָּאֵת הַהִוא וַיֹּאמֶר אֲ'[5] *and it came to pass at that time that Abimelech said.*

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַ'[6] *and it came to pass at the end of days that Cain brought*, etc.

וַיְהִי בִּימֵי אַמְרָפֶל....: עָשׂוּ[7] *and it came to pass in the days of Amraphel....they made war.*

וַיְהִי הַשֶּׁמֶשׁ בָּאָה....וְהִנֵּה[8] *and it came to pass the sun had gone down....and behold.*

5. כַּהֲרִימִי קוֹלִי וָאֶקְרָא[9] *as I lifted up my voice and cried.* [*me.*

הַצַּד־צַיִד וַיָּבֵא לִי[10] *that hath taken venison and brought it to*

3. When for any reason one or more words intervene between the Imperfect and its conjunction,

a. In prose, the verb invariably goes back to the Perfect; for the whole force of the construction seems to rest upon the union of the verbal form and the conjunction; but

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1 Gen. 1:5. 2 Gen. 1:27. 3 Ps. 18:4. 4 Isa. 2:6. 5 Gen. 21:22. 6 Gen. 4:3. 7 Gen. 14:1. 8 Gen. 15:17. 9 Gen. 39.18. 10 Gen. 27:33.

b. In poetry, the verb is frequently found still remaining in the Imperfect, thus adding vividness and force to the narrative, in accordance with the principle explained in § **20.** 1. *a*.

4. Notice is to be taken of the frequent occurrence of the preparatory formula וַיְהִי *and it happened, and it was*, to introduce adverbial and especially temporal clauses. This usage, while not universal, prevails largely in the earlier books. The following verb may be either Imperfect with Wāw Consecutive, a Perfect, or, when the context demands, an Imperfect. Frequently, also, the sentence is resumed by וְהָיָה, or by וְ with the subject of the verb.

5. The Imperfect with Wāw Consecutive is used to continue a sentence introduced by an Infinitive or Participle. This occurs, in contrast with the parallel usage of the Perfect, with Wāw Consecutive (§ **25.** 5), when that which is described by the Infinitive or Participle is something real or definite, rather than contingent or indefinite.

REFERENCES FOR STUDY.

Gen. 1:5; 3:3,17 ..... 3*a*.
Gen. 23:20; 31:27 ..... 2*b*.
Gen. 32:31 ..... 2*c*.
Gen. 35:3; 49:17b 5
Gen. 36:14,22 ..... 2*f*.
Gen. 39:18 5
Gen. 42:21,22 ..... 2*e*.
Ex. 4:22,32 ..... 1*b*.
Ex. 40:18 ..... 2*e*.
Num. 22:11 5
Dt. 10:15 ..... 2*b*.
Dt. 17:2,3 ..... 1*b*.
Josh. 4:9 ..... 1*b*.
Josh. 8:24 5
Josh. 22:17 ..... 2*f*.
Judg. 1:35 ..... 2*c*.
Judg. 5:1; 6:27 ..... 2*e*.
Judg. 11:1b ..... 2*f*.
Judg. 16:23 ..... 2*d*.
1 Sam. 7:12; 18:11 ..... 2*d*.
1 Sam. 8:8; 15:17 ..... 2*f*.
1 Sam. 28:1,2 4
2 Sam. 3:8 ..... 2*c*.
2 Sam. 11:1; 15:1; 21:1 4
2 Sam. 19:2 ..... 1*b*.
2 Sam. 16:13 ..... 1*a*.
1 Kgs. 2:5; 18:13 ..... 2*f*.
1 Kgs. 9:21; 12:17 ..... 2*g*.
1 Kgs. 10:1 ..... 1*a*.
1 Kgs. 19:10 ..... 1*b*.
2 Kgs. 1:2 ..... 2*d*.
2 Kgs. 15:1; 18:1 4
Isa. 2:6 ..... 3*b*.
Isa. 5:1,2 ..... 1*a*.
Isa. 5:14,15; 5:25; 9:5; 24:6; 31:2; 48:20,21 ..... 1*c*.
Isa. 40:14 ..... 2*b*.
Isa. 51:2b ..... 3*b*.
Isa. 51:12 ..... 1*b*.
Jer. 6:19 ..... 2*g*.
Joel 2:23 ..... 1*c*.
Mic. 2:13 ..... 1*c*.
Nah. 1:4,5 ..... 1*b*.
Hab. 3:5,16,19 ..... 3*b*.
Mal. 1:2 ..... 2*c*.
Ps. 8:6b; 18:8; 24:2 ..... 3*b*.
Ps. 22:30 ..... 1*c*.
Ps. 34:8; 50:17 ..... 1*b*.
Ps. 50:16,5; 92:11 ..... 2*b*.
Prov. 11:2 ..... 1*b*.

25. The Perfect, with Waw Consecutive.

1. *a.* ...וְהִשְׁקָה....וְאֵד יַעֲלֶה[1] *and a mist used to go up and water the....*

וַיָּלְדוּ לָהֶם....בְּנֵי הָאֱ׳....יָבֹאוּ[2] *the sons of God used to go in.... and they bore to them.* [*it....*

תִּזְרַע אֶת־זַרְעֲךָ וְהִשְׁקִיתָ[3] *thou usedst to sow thy seed and water*

b. עַל־כֵּן יַעֲזָב־אִישׁ....וְדָבַק[4] *therefore a man forsakes....and cleaves....*

תִּרְאֵנִי וּבָחַנְתָּ לִבִּי[5] *thou seest me and triest my heart.*

תֶּאֱבַל הָאָ׳ וְאֻמְלַל כָּל־יוֹשֵׁב[6] *the earth mourns, and every inhabitant fainteth.*

c. (1) יִהְיֶה לְגוֹי גָּדוֹל וְנִבְרְכוּ בוֹ....וְאָ׳[7] *and Abraham will become a great nation, and (all the nations of the earth) will be blessed in him.*

יִשָּׂא אֶת־רֹאשֶׁךָ וְהֵשִׁיבְךָ וְנָתַתָּ כוֹס־פַּרְעֹה בְּיָדוֹ[8] *he will lift up thy head and restore thee, and thou wilt place the cup of Pharaoh in his hand.*

נָכוֹן יִהְיֶה הַר...בְּרֹאשׁ הֶהָרִים וְנִשָּׂא וְנָהֲרוּ...כָּל־הַגּוֹיִם[9] *the mountain.....will be established at the top of the mountains, and will be lifted up...., and all nations will flow.*

בֵּרַכְתִּי אֹתוֹ וְהִפְרֵיתִי...וְהִרְבֵּיתִי[10] *I will bless him and make him fruitful and multiply him.*

הִנְנִי מֵבִיא אֶת־הַמַּבּוּל....וַהֲקִמֹתִי[11] *behold, I am going to bring the flood...., but I will establish*, etc.

(2) יְהִי מְאֹרֹת....וְהָיוּ[12] *let there be luminaries...and let them be.*

יֵלְכוּ וְקַשְּׁשׁוּ לָהֶם תֶּבֶן[13] *let them go and gather themselves straw.*

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1 Gen. 2:6. 2 Gen. 6:4. 3 Deut. 11:10. 4 Gen. 2:24. 5 Jer. 12:3. 6 Hos. 4:3. 7 Gen. 18:18. 8 Gen. 40:13. 9 Isa. 2:2. 10 Gen. 17:20. 11 Gen. 6:17,18. 12 Gen. 1:14. 13 Ex. 5:7.

אַל־נָא תִקְבְּרֵנִי בְּמִ֫צְרַיִם וְשָׁכַבְתִּי[1] *do not bury me in Egypt, but let me lie.*

אֲלַקְּטָה־נָּא וְאֲסַפְתִּי[2] *let me glean, now, and gather.*

נִקְרְבָה...וְלָנוּ בַּגִּבְעָה[3] *let us draw near and lodge in Gibeah.*

(3) דַּבֵּר אֶל־בְּנֵי יִ֫שְׂרָאֵל וְאָמַרְתָּ[4] *speak unto the sons of Israel and say.*

לֵךְ וְאָסַפְתָּ....וְאָמַרְתָּ[5] *go and gather....and say.* [*swarm.*

הוֹצֵא אִתָּךְ וְיִשְׁרְצוּ[6] *bring them forth with thee, and let them*

(4) לְמַעַן יִיטַב־לִי... וְחָיְתָה נַפְשִׁי[7] *that it may be well with me ....and my soul may live.*

לְמַעַן יֵלְכוּ וְכָשְׁלוּ.....וְנִשְׁבְּרוּ וְנוֹקְשׁוּ וְנִלְכְּדוּ[8] *that they may go and stumble....and be broken and snared and taken.*

פֶּן־יִשְׁלַח יָדוֹ וְלָקַח...וָחָי[9] *lest he put forth his hand and take and live.*

REMARK.—In reference to the substitution of the Perfect with Wāw Consecutive for the Imperfect, Imperative, etc. (cf. the corresponding construction § **24.**), three general statements may be made:

(1) In uninterrupted narration in which the first verb is an Imperfect, an Imperative, or some expression possessing the characteristics of these forms, the verbs following are regularly in the Perfect[a] with Wāw Consecutive, unless they are separated from the conjunction[b] by intervening words.[c,d]

(2) The expression for *and-he-will-call* being therefore וְקָרָא, the form וַיִּקְרָא cannot be used in this sense; see, however, § **26.** 2.

(3) From the instances cited above and below, it will be seen that the introductory verbal formula may be an Imperfect, Imperative, Participle; that in some cases even a noun may be employed, and, in others, *no governing word of any kind precedes.*

We may now consider the more important details:

1. The Perfect with Wāw Consecutive is found (with a preceding Imperfect or equivalent) like the Imperfect (or Imperative, or Participle), for which it is a substitute,

a. To describe events or conditions belonging to the sphere of the *past* (§ **20.** 2), especially as a *frequentative* Imperfect.

1 Gen. 47:29. 2 Ruth 2:7. 3 Jud. 19:13. 4 Lev. 1:2. 5 Ex. 3:16. 6 Gen. 8:17. 7 Gen. 12:13. 8 Isa. 28:13. 9 Gen. 3:22.

b. To describe events or conditions belonging to the sphere of the *present* (§ **21.** 1–3), whether as an *incipient*, *definite frequentative*, or *indefinite frequentative* Imperfect.

c. To describe events belonging to the sphere of the *future* (§ **22.** 1–4); whether (1) after an Imperfect, Participle, or *prophetic* Perfect, as a *future* Imperfect; (2) after a jussive or cohortative Imperfect; (3) after an Imperative; (4) after a subjunctive Imperfect expressing purpose.[e,f]

REMARKS.

(*a*) On the form of the Perfect when thus used, and especially on the change of accent which takes place, see *Elements of Hebrew*, § 73.

(*b*) On the form of the conjunction when thus used see *Elements of Hebrew*, § 73.

(*c*) In explanation of this use of the Perfect three points may be considered: (1) that the idiom corresponds to and was called forth by the opposite construction of the Imperfect with Wāw Consecutive;* (2) that "the usage rests originally upon a 'play of the imagination,' in virtue of which an action, when brought into relation with a preceding occurrence as its *consequence*, from the character of inevitability it then assumes, is contemplated as actually completed;"† (3) "that the consciousness of this relation is to be conceived as essentially dependent upon union with Wāw, of which union the change of tone (where not hindered from taking place by external or accidental causes) is the inseparable criterion and accompaniment," the Wāw appearing really in this connection to possess a demonstrative significance, and being equivalent to *then* or *so* (cf. Gen. 3:5).‡

(*d*) In Assyrian the Perfect has been greatly narrowed (or has not been developed) in its usage, and presents no analogy to the construction under consideration. In Arabic the Perfect after the conjunction 'adha *when, as often as*, is said to take the meaning of the Imperfect.

(*e*) It is to be noted that the exact modal force of the preceding dominant verb, characterizes also the following Perfect with Wāw Consecutive; in other words, the particular auxiliary used in translating the first verb, *will*, *should*, *let*, must also be used with the second.

(*f*) The following is a list of particles given by Driver which govern a Perfect with Wāw Consecutive following an Imperfect:—(1) אוּלַי *perhaps*, Gen. 27:12; (2) אוֹ *or if*, 1 Sam. 26:10; (3) אָז *then*, 1 Sam. 6:3; (4) אֵיךְ *how?* Gen. 39:9; (5) אַל *not*, Jer. 17:21; (6) אִם *if*, Gen. 28:20,21; (7) אֲשֶׁר *so that*, Deut. 2:25; *when*, Lev. 4:22; *who so*, Gen. 24:14; (8) הֲ inter., Ex. 2:7; (9) הֲלֹא *nonne?* 2 Kgs. 5:12; (10) הֵן *if*, Jer. 3:1; (11) טֶרֶם or בְּטֶרֶם *before (that)*, Jer. 13:16; (12) כַּאֲשֶׁר *when*, Deut. 22:26; (13) כִּי *that*, Gen. 37:26; *when*, Ex. 21:20; (14) כִּי אִם *surely*, 1 Kgs. 20:6; (15) לֹא or בַּל *not*, Ex. 28:43; (16) כִּמְעַט *almost*, Gen. 26:10; (17) לוּ *if*, Ezek. 14:15; (18) לָמָּה *why*, 2 Kgs. 14:10; (19) לְמַעַן *in order that*, Gen. 12:13; (20) מִי expressing *wish*, 2 Sam. 15:4; (21) מִי יוֹדֵעַ *perhaps*, 2 Sam. 12:22 (Q^{e}rî); (22) מָתַי *when*, Ps. 41:6; (23) עֵקֶב *in return for*, Deut. 7:12; (24) עַד or עַד אֲשֶׁר *until*, Ex. 23:30; (24) פֶּן *lest*, Gen. 3:22; שֶׁ *that*, Eccl. 2:24. Only a few examples (the list is given, *Driver*, p. 162) occur of an Imperfect repeated after one of these particles, e. g., Num. 22:6; Isa. 40:27; Hos. 10:12.

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* So nearly all grammarians. † Olshausen, § 229*a* (cf. Driver, p. 141). ‡ Driver, p. 141.

2. *a.* וַיִּתֵּן אֹתָם רָאשִׁים עַל־הָעָם....וְשָׁפְטוּ אֶת־הָעָם....אֶת־הַדָּבָר הַקָּשֶׁת יְבִיאוּן אֶל־מֹשֶׁה[1] *and he made them heads over the people....and they used to judge the people....but the weighty matters they used to bring....* [*....and judge.*

וְהָלַךְ....וְסָבַב....וְשָׁפַט[2] *and he would go....and come around*

b. הִרְחִיב יְ׳ לָנוּ וּפָרִינוּ בָּאָרֶץ[3] *Y. hath given enlargement to us, and we shall be fruitful in the land.*

לֹא יָלַדְתְּ וְהָרִית וְיָלַדְתְּ[4] *thou hast not borne, but thou shalt conceive and bear* [*your heart.*

c. וּמַלְתֶּם אֶת־עָרְלַת לְבַבְכֶם[5] *therefore circumcise the foreskin of*

וְאָמַרְתָּ אֲלֵהֶם[6] *say unto them.*

וְאָהַבְתָּ אֵת יהוה[7] *therefore love thou Yahweh.*

וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה[8] *so choose life, that thou mayest live.*

d. הַמְדַבֵּר אֵלַיִךְ....וְהֲבִאתוֹ אֵלַי[9] *he that speaketh to thee...bring him to me.*

כָּל־אֹכֵל חָמֵץ וְנִכְרְתָה הנ׳[10] *everyone eating leavened bread, that soul shall die.*

בְּיוֹם אֲכָלְךָ מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם[11] *in the day of your eating from it your eyes will be opened.*

עֶרֶב וִידַעְתֶּם[12] *at evening, then ye shall know.*

בְּמוֹתִי וּקְבַרְתֶּם אֹתִי[13] *when I die, ye shall bury me.*

כִּי יִשְׁאָלְךָ בִנְךָ....וְאָמַרְתָּ[14] *when thy son shall ask thee....thou shalt say.*

אִם זְכַרְתַּנִי....וְעָשִׂיתָ־נָּא חֶסֶד[15] *if thou rememberest me...then do me a kindness.* [*bring the man?*

3. וְהִנֵּה נֵלֵךְ וּמַה־נָּבִיא לָאִישׁ[16] *but behold, (if) we go, what shall we*

הֵן נִזְבַּח....וְלֹא יִסְקְלֻנוּ[17] *if we sacrifice....., will they not stone us?*

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1 Ex. 18:26.
2 1 Sam. 7:16.
3 Gen. 26:22.
4 Judg. 13:3.
5 Deut. 10:16.
6 Zech. 1:3.
7 Deut. 11:1.
8 Deut. 30:19.
9 2 Sam. 14:10.
10 Ex. 12:15.
11 Gen. 3:5.
12 Ex. 16:6.
13 1 Kgs. 13:31.
14 Deut. 6:20,21.
15 Gen. 40:14.
16 1 Sam. 9:7.
17 Ex. 8:22.

2. The Perfect with Wāw Consecutive is frequently found *without a preceding Imperfect* (or equivalent) *to introduce it.* Here we may distinguish several usages:

a. When the Perfect (with Wāw Consecutive) is equivalent to a *frequentative* Imperfect; in such cases the verbal form, but for its connection with what precedes, would have been in the Imperfect.[a,b]

b. When it is equivalent to an ordinary *future* Imperfect.

c. When it is equivalent to an Imperative expressing a command or entreaty.

d. When it is used in the apodosis of a conditional sentence, the protasis being expressed either by a Participle, an Infinitive, a finite verb (Perf. or Impf.), or a noun.[c,d]

3. When for any reason one or more words intervene between the Perfect and its conjunction, the verb goes back to the Imperfect.[e]

REMARKS.

(*a*) It will be noted that, in such passages, an Imperfect is frequently found in connection with the Perfect (with Wāw Consecutive), e. g., in Ex. 18:26, יב׳און and ישפוטו.

(*b*) Notice also the series of Perfects in Josh. 15:3–11; 16:2,3,6,7,8; 17:9; 18:12–21, etc.

(*c*) Here ו has a *demonstrative force;* cf. the use of *fa* in Arabic.

(*d*) Notice the use of the Perfect with Wāw *demonstrative* after a Participle, Judg. 7:17; 1 Kgs. 2:2; 18:11,12; 20:36; 2 Kgs. 7:9, etc.

(*e*) There are very few cases of this, nearly all being cited by Driver, p. 181.

4. *a.* וְהָיָה בְעַנְנִי עָנָן....וְנִרְאֲתָה[1] *and it shall be when I bring clouds ....then shall be seen....*

וְהָיָה בְּאַחֲרִית הַיָּמִים[2] *and it shall be in the end of days.*

b. וְהָיָה כְּבֹא מֹשֶׁה הָאֹהֱלָה יֵרֵד[3] *and it used to be when Moses entered the tent there would come down.*

וְהָיָה אִם זָרַע י׳ וְעָלָה מ׳[4] *and it used to happen when Israel had sown that Midian would come up.*

5. מַכֵּה אִישׁ וָמֵת[5] *the smiter of a man and he dies.*

הַיּוֹצֵא וְנָפַל עַל הַבְּשָׂרִים[6] *he that goeth forth and falleth upon..*

בְּלֶכְתְּךָ וְנִפְלִינוּ[7] *in thy going forth with us and we are separated.*

בְּהִנָּגֵף עַמְּךָ וְשָׁבוּ[8] *when thy people are smitten and turn.*

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1 Gen. 9:14. 2 Isa. 2:2. 3 Ex. 33:7. 4 Jud. 6:3. 5 Ex. 21:12. 6 Jer. 21:9. 7 Ex. 33:16. 8 1 Kgs. 8:33.

4. Notice is to be taken of the frequent occurrence of the preparatory formula וְהָיָה (cf. וַיְהִי § 24.), to introduce adverbial and especially temporal clauses. There may be distinguished,

a. The cases in which וְהָיָה has the force of a *future*.

b. The cases in which it has a *frequentative force*.

5. The Perfect with Wāw Consecutive is used to continue a sentence introduced by an Infinitive or Participle. This occurs, in contrast with the parallel usage of the Imperfect with Wāw Consecutive (§ 24. 5), when that which is described by the Infinitive or Participle is something contingent or indefinite rather than real or definite.

REFERENCES FOR STUDY.

Gen. 6:14; 12:3; 19:19; 28:3.....1c.
Gen. 12:12; 27:40.....4a.
Gen. 17:4.....2b.
Gen. 24:14.....2c.
Gen. 29:2,3.....1a.
Gen. 30:41.....2a.
Gen. 38:9.....4b.
Ex. 1:10; 7:15, 26; 19:23; 23:29.....1c.
Ex. 1:16.....5.
Ex. 4:21; 9:19; 30:33,38.....2d.
Ex. 6:6.....2b.
Ex. 17:11; 18:26.....2a.
Ex. 33:7-11; 34:34.....1a.
Lev. 24:14.....1c.
Num. 4:19.....1c.
Num. 10:32; 17:20.....4a.
Num. 21:9.....4b.
Deut. 4:16,19; 5:30; 6:18; 28:8.....1c.
Deut. 4:42; 30:16.....5.
Deut. 7:9.....2c.
Deut. 12:11.....4a.
Deut. 13:15; 22:2,21.....2d.
Josh. 23:11.....2c.
Jud. 2:18.....2a.
Jud. 4:20; 7:17; 9:33.....4a.
Jud. 11:8.....2c.
1 Sam. 1:3; 13:21; 16:23.....2a.
1 Sam. 2:31.....2d.
1 Sam. 6:7; 12:20; 15:3.....1c.
2 Sam. 11:15.....1c.
2 Sam. 12:31; 14:26; 17:17.....2a.
2 Sam. 14:7.....2b.
1 Kgs. 14:28.....1a.
2 Kgs. 12:15-17.....1a.
Isa. 1:20; 13:11; 14:1,2,4.....1c.
Isa. 2:2; 6:7.....2b.
Isa. 4:3.....4a
Isa. 5:12; 27:10; 44:15.....1b.
Jer. 20:9.....1b.
Ezek. 29:7.....1b.
Hos. 8:14; 10:14; 11:6.....2b.
Amos 4:2; 8:11.....2d.
Hab. 2:12.....5.
Ps. 17:14; 46:10; 49:11; 78:38.....1b.
Ps. 25:11.....2d.
Job 5:5; 14:11.....1b

26. THE PERFECT AND IMPERFECT WITH WAW CONJUNCTIVE.

1. *a*. הִקְשָׁה יְ׳ א׳ אֶת־רוּחוֹ וְאִמֵּץ אֶת־לִבּוֹ[1] *Y. thy God hardened his spirit and made strong his heart.*

בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי[2] *children I have made great and exalted.*

הֵמָּה כָּשְׁלוּ וְנָפָלוּ[3] *they stumbled and fell.*

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1 Deut. 2:30. 2 Isa. 1:2. 3 Ps. 27:2.

b. וַיִּסְּדוּ הַבֹּנִים אֶת־הֵיכַל יהוה[1] *and the builders established the temple of Y.*

וָאֹמַרְתִּי אֲנִי טוֹבָה חָכְמָה מִגְּבוּרָה[2] *and I said, Wisdom is better than strength.*

c. "וְהֶאֱמִן בַּיהוה וגו[3] *and he believed in Yahweh,* etc.

וְהוֹכַח אַבְרָהָם אֶת־אֲבִימֶלֶךְ[4] *and Abraham rebuked Abimelech.*

וְהִגַּדְתִּי לוֹ כִּי שֹׁפֵט אֲנִי אֶת־בֵּיתוֹ[5] *and I have told him that I will judge his house.*

2. *a.* דַּבֵּר....וְיָשֻׁבוּ וְיַחֲנוּ[6] *command....that they return and encamp.*

מַה־נַּעֲשֶׂה וְיִשְׁתֹּק הַיָּם[7] *what shall we do that the sea may be calm?*

b. "יִקָּווּ הַמַּיִם....וְתֵרָאֶה הי[8] *let the waters be collected....and the dry land appear.*

וְכָל הָעָם יִשְׁמְעוּ וְיִרָאוּ[9] *and all the people shall hear and fear.*

יַעֲלוּ וְיַכּוּ אֶת־הָעָי[10] *they shall go up and smite Ai.* [*sion.*

הֵן יֵבֹשׁוּ וְיִכָּלְמוּ[11] *behold, they shall be ashamed and put to confu-*

הַשֹּׁחַד יְעַוֵּר פִּקְחִים וִיסַלֵּף דב'[12] *the bribe blindeth the seeing and perverteth the words,* etc.

וְיִעֲפוּ נְעָרִים וְיִגָּעוּ[13] *even youths faint and are weary.*

c. לְמַעַן יִרְאוּ וְיֵדְעוּ וְיָשִׂימוּ וְיַשְׂכִּילוּ[14] *that they may see and know and consider and understand.*

פֶּן־יֶאֱנַף וְתֹאבְדוּ[15] *lest he be angry and ye perish.*

There are cases in which, contrary to the principles set forth in §§ **24, 25.** there is found the Perfect with Wāw Conjunctive instead of the Imperfect with Wāw Consecutive, or the Imperfect with Wāw Conjunctive instead of the Perfect with Wāw Consecutive. All such cases are to be regarded as exceptional. They may be loosely classified as follows:

1. Instead of the *Imperfect with Waw Consecutive* (וַ֫), there is used the Perfect with Wāw Conjunctive,

1 Ezra 3:10. 2 Eccl. 9:16. 3 Gen. 15:6. 4 Gen. 21:25. 5 1 Sam. 3:13. 6 Ex. 14:2. 7 Jon. 1:11. 8 Gen. 1:9. 9 Deut. 17:13. 10 Josh. 7:3. 11 Isa. 41:11. 12 Ex. 23:8. 13 Isa. 40:30. 14 Isa. 41:20. 15 Ps. 2:12.

a. When the second action is synonymous or simultaneous with the first, and is consequently to be represented as *co-ordinate* with it, the usual construction representing it as *subordinate.*

b. In the later books in which the influence of the Aramaic is felt.[a]

c. In instances of which no sufficient explanation can be given.[b]

2. Instead of the *Perfect with Waw Consecutive*, there is found the Imperfect with Wāw Conjunctive,

a. When the Imperfect is a voluntative, and, combining with וְ, furnishes a most concise and elegant expression of *purpose* (§ **24.** 1. *e*, 2. *d*).[c]

b. When, as in the case of the Perfects cited above (§ **26.** 1. *a*), the second is to be treated as co-ordinate, being emphatic, or synonymous with the first,—whether used in the sense of a future or a frequentative.[d]

c. When the Imperfect follows another Imperfect introduced by a conjunction.[e]

REMARKS.

(*a*) The Imperfect with Wāw Consecutive continues even in the later books to be the prevailing construction except in the Book of Ecclesiastes, in which, according to Driver, it occurs only three times (1:17; 4:1,7). This construction, however, is not found in Aramaic.

(*b*) Some of these cases occur in the very earliest books.

(*c*) While in most cases the special form of the voluntative, i. e., the Jussive or Cohortative, is employed, in many the usual form of the Imperfect occurs.

(*d*) This is, of course, more frequent in poetry than in prose.

(*e*) These cases are few, cf. Driver, p. 162.

REFERENCES FOR STUDY.

Gen. 1:26; 9:27; 17:2; 22:17; 27:29,31..2*b*.
Gen. 28:6.....1*c*.
Gen. 31:7.....1*a*.
Ex. 24:7; 26:24.....2*b*.
Dt. 2:30; 33:2,20.....1*a*.
Judg. 3:23; 7:13.....1*c*.
1 Sam. 1:12; 3:13.....1*c*.
2 Sam. 6:16; 13:18.....1*c*.
1 Kgs. 3:11*b*; 6:32,35; 11:10.....1*c*.
Isa. 2:11; 40:12.....1*a*.
Isa. 41:11,15,22; 42:6,14,21,23.....2*b*.
Ezek. 9:7; 13:6,8; 25:12; 37:2; 41:3,8,13, 15.....1*b*.
Amos 7:2,4*b*.....1*c*.
Ps. 25:9; 37:40; 49:9; 73:8.....2*b*.
Esth. 2:14; 3:12; 8:15; 9:23,24.....1*b*.
Ezra 6:22; 8:30,36; 9:2.....1*b*.
Neh. 9:7,8; 12:39; 13:1,30.....1*b*.

27. THE PARTICIPLE.

1. *a.* רֹעֵה צֹאן[1] *keeper of a flock.*

יֹדְעֵי טוֹב וָרָע[2] *knowers of good and evil.*

יוֹשְׁבֵי בֵיתֶךָ[3] *dwellers in thy house.* [*of Cush.*

b. הַסֹּבֵב אֵת כָּל־אֶרֶץ כּוּשׁ[4] *the one that encompasseth all the land*

1 Gen. 4:2. 2 Gen. 3:5. 3 Ps. 84:5. 4 Gen. 2:13.

עֹשִׂים חֶסֶד וֶאֱמֶת[1] *doing kindness and truth.*

תְּשָׁאוֹת מְלֵאָה[2] *full of noise.*

הַמְסֻכָּן תְּרוּמָה[3] *he that is impoverished of an oblation.*

2. *a.* וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל[4] *and he was sitting in the door of the tent.*

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים[5] *and behold, we were binding sheaves.*

מֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ[6] *Moses was keeping Jethro's flock.*

הָיָה מֹשֵׁל בְּכָל־הַמַּמְלָכוֹת[7] *he was ruling over all the kingdoms.*

b. קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי[8] *the voice of thy brother's blood is crying unto me.* [*ing.*

הַגִּידָה־נָּא לִי אֵיפֹה הֵם רֹעִים[9] *tell me where they are shepherd-*

אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם[10] *which I am teaching you.*

אֵל זֹעֵם בְּכָל־יוֹם[11] *a God that hath indignation every day.*

זֹמֵם רָשָׁע לַצַּדִּיק[12] *the wicked plot against the just.* [*earth.*

c. אָנֹכִי מַמְטִיר עַל־הָאָרֶץ[13] *I am (about) to bring rain upon the*

הִנֵּה יָמִים בָּאִים[14] *behold, the days are coming.*

שָׂרַי אִשְׁתְּךָ יֹלֶדֶת לְךָ[15] *Sarai, thy wife, will bear thee a son.*

אֲשֶׁר אֲנַחְנוּ הֹלְכִים[16] *in which we are (about) to go.*

1. In respect to *government*, the Participle[a,b] may be

a. A *noun* (construct) followed by another noun in the *genitive*,[c] or

b. A *verb* governing the following noun as an accusative or by means of prepositions.[d,e]

2. In respect to *tense* or temporal function, the Participle is used in the description of

a. A state (or action)[f] belonging to the sphere of the *past;* thus presenting some particular attribute or characteristic, or picturing vividly the particular circumstances under which a given event took place.[g]

b. A state or action belonging to the sphere of the *present*, and thus represented as continuing, enduring, permanent.[h,i,j]

c. A state or action belonging to the sphere of the *future*, thus

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1 Gen. 24:49.
2 Isa. 22:2.
3 Isa. 40:20.
4 Gen. 18:1.
5 Gen. 37:7.
6 Ex. 3:1.
7 1 Kgs. 5:1.
8 Gen. 4:10.
9 Gen. 37:16.
10 Deut. 4:1.
11 Ps. 7:12.
12 Ps. 37:12.
13 Gen. 7:4.
14 Jer. 23:5.
15 Gen. 17:19.
16 Jud. 18:5.

represented as beginning, and hence *certain;* only the context determining whether there is reference to a near or to a remote future.[k]

3. *a.* רַק הָעָם מְזַבְּחִים בַּבָּמוֹת[1] *only the people kept sacrificing in the high places.*

b. מַה-נּוֹרָא הַמָּקוֹם הַזֶּה[2] *how fearful (timendus) is this place.*

4. *a.* דַּבֵּר....כִּי שֹׁמֵעַ עַבְדֶּךָ[3] *speak....., for thy servant heareth.*

b. וּלְבֵנִים אָמְרִים לָנוּ עֲשׂוּ[4] *yet brick, they say to us, make.* [*discord.*

5. *a.* פֹּיֵחַ כְּזָבִים....וּמְשַׁלֵּחַ מְדָנִים[5] *who uttereth lies and letteth loose*

b. הַעֹזֵבֶת....וְאֶת-בְּרִית אֱלֹהֶיהָ שָׁכֵחָה[6] *who forsaketh...and the covenant of God forgetteth.* [*the needy.*

מֵקִים....דַּל....יָרִים אֶבְיוֹן[7] *he raiseth up the poor....lifteth up*

c. מוֹרִיד שְׁאוֹל וַיָּעַל[8] *he bringeth down to Sheol and bringeth up.*

שְׂרָפִים עֹמְדִים....וְקָרָא[9] *seraphim were standing, and each kept calling.*

3. *a.* While, usually and properly, the Participle denotes a *fixed, continuous* state, it is sometimes found, instead of the Imperfect, marking a "fact liable to recur."

b. The passive Participle is often equivalent with Latin Participle in *dus.*

4. *a.* The subject of the Participle *generally* precedes it; but it sometimes follows, especially when the verbal idea is to be emphasized.

b. The subject of the Participle is occasionally omitted, and in such cases must be supplied from the context.

5. The Participle is found joined in one way or another with finite verbal forms, as follows:

a. Following an Imperfect.

b. Followed by a Perfect or Imperfect.

c. Followed by a Perfect or Imperfect with Wāw Consecutive (cf. the usage in §§ **24.** 5; **25.** 4*b*).

REMARKS.

(*a*) When the Participle is used as an adjective, it follows the law of the adjective (§ 10).

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1 1 Kgs. 3:2.
2 Gen. 28:17.
3 1 Sam. 3:9.
4 Ex. 5:16.
5 Prov. 6:19.
6 Prov. 2:17.
7 1 Sam. 2:8.
8 1 Sam. 2:6.
9 Isa. 6:2.

(*b*) On the use of the Participles with the article, see § 4. 3. *f*.

(*c*) This construction is especially frequent in poetry.

(*d*) The Participle is sometimes followed by לְ (*dative of advantage or disadvantage*) rather than by an accusative, e. g., 1 Sam. 11: 9.

(*e*) Cases in which both constructions of the Participle (nominal and verbal) occur simultaneously are not infrequent, e. g., עשה שחר עיפה Amos 4: 13.

(*f*) On the force of the Participle as compared with that of the Imperfect, see § 20. R. (*h*).

(*g*) Note the rarity in earlier books of the use of a Participle with a finite verb (e. g., Gen. 4: 17; 37: 2; 1 Sam. 2: 11) as compared with the same usage in later books (e. g., Neh. 1: 4; 2: 13, 15).

(*h*) The Participle, as well as the Perfect (§ 18. 3) and the Imperfect (§ 21. 3), may be used to express a general truth, e. g., Ps. 19: 2; 29: 5, but only in later Hebrew.

(*i*) Note also its frequent use as an appositive of a preceding substantive, e. g., Isa. 40: 22, 23.

(*j*) With use of the Participle for the present, compare the similar usage in Aramaic, where it is more common than the proper participial usage.

(*k*) In this usage the Participle is often preceded (for vividness) by הִנֵּה *behold*; though this particle is also employed when the Participle refers to the past or present, e. g., 1 Kgs. 19: 5; 1 Sam. 14: 33.

REFERENCES FOR STUDY.

Gen. 2: 9 ..... 3*b*.
Gen. 3: 5; 19: 13 ..... 4*a*.
Gen. 13: 7; 46: 34 ..... 1*a*.
Gen. 15: 14; 18: 17 ..... 2*c*.
Gen. 24: 21; 41: 1 ..... 2*a*.
Gen. 24: 30; 32: 7; 41: 1 ..... 4*b*.
Gen. 39: 3, 6, 22 ..... 3*a*.
Ex. 9: 3 ..... 2*c*.
Num. 11: 27 ..... 2*b*.
Num. 21: 34 ..... 2*a*.
Deut. 1: 20, 25 ..... 2*c*.
Deut. 10: 13; 11: 26 ..... 2*b*.
Deut. 11: 7 ..... 1*b*.
Deut. 12: 10 ..... 2*c*.
Judg. 2: 22; 8: 4; 19: 18 ..... 4*a*.
1 Sam. 3: 11; 19: 11; 20: 36 ..... 2*c*.
1 Sam. 14: 11 ..... 2*b*.
1 Sam. 17: 34 ..... 2*a*.
2 Sam. 6: 16 ..... 2*a*.
2 Sam. 12: 23b ..... 2*c*.
2 Sam. 13: 4 ..... 2*b*.
1 Kgs. 1: 25, 48 ..... 2*b*.
1 Kgs. 22: 44 ..... 3*a*.
2 Kgs. 15: 5 ..... 1*b*.
Isa. 1: 7; 41: 17 ..... 2*b*.
Isa. 1: 31; 3: 13; 8: 7 ..... 2*c*.
Isa. 21: 11; 32: 12 ..... 4*b*.
Hos. 2: 8 ..... 5*c*.
Mic. 3: 9 ..... 5*b*.
Ps. 3: 3; 4: 7 ..... 2*b*.
Ps. 22: 32 ..... 3*b*.
Ps. 29: 5 ..... 5*c*.
Ps. 95: 10; 97: 7; 119: 2 ..... 1*a*.
Prov. 13: 24 ..... 5*b*.
Prov. 16: 28 ..... 5*a*.
Job 1: 13 ..... 2*a*.
Job 1: 14 ..... 2*a*.
Job 12: 21 ..... 5*b*.
Esth. 2: 11, 13 ..... 3*a*.

28. THE INFINITIVE ABSOLUTE.

1. הַחֲרֵם כָּל־עִיר[1] *the destroying every city.*

דָּרֹג בָּקָר וְשָׁחֹט צֹאן[2] *slaughtering oxen and killing sheep.*

1 Deut. 3: 6. 2 Isa. 22: 13.

2. *a.* לֹא אָבוּ בִדְרָכָיו הָלוֹךְ[1] *they would not walk in his ways.*

רָאֲיתִי....נָאוֹף וְהָלוֹךְ בַּשֶּׁקֶר[2] *I see committing adultery and walking in lies.*

b. וָאֵכֹת אֹתוֹ טָחוֹן הֵיטֵב[3] *and I stamped it, grinding diligently.*

וָאִירָא הַרְבֵּה מְאֹד[4] *and I was very much afraid.*

The Infinitive absolute[a] partakes of both a nominal and a verbal character.[b] Like the verb[c] it may govern a noun in the accusative; like the noun it may be construed as a nominative, genitive, or accusative. Its more important usages may be classified as follows:

1. It may govern a dependent noun only in the accusative; it never stands in annexion.[d]

2. *a.* It may stand as an accusative,[e,f] governed by a finite verb, but the Infinitive construct is more frequently employed.

b. It may stand as an adverbial accusative, equivalent to an ordinary adverb.[g]

REMARKS.

(*a*) The Infinitive absolute differs from the Infinitive construct in being more stiff, and in being unable either to stand in annexion with a following word, or to be governed by a preceding preposition.

(*b*) "1. The Semitic Infinitive is really not an Infinitive in the sense of the term as used in Greek, Latin, German [and English] grammar; for it was originally, and has remained to the present day, a true noun, which contains in itself all the properties of the noun, and is construed as such in the sentence. The most which can be admitted is, that this noun sometimes gives up its capacity for inflection, and becomes an adverb; but never in any case does it pass over into the verb-system, in the manner which characterizes the proper Infinitive idea. 2. The Semitic *nomen actionis* expresses the abstract idea of being, acting, or suffering; and has been derived from the verb in the way in which verbal derivatives, with a concrete meaning, passed over into the abstract meaning. 3. This abstract verbal noun, through its derivation from the verb, has received the power of construction peculiar to the verb, so that it can subordinate another noun in the accusative, and attach to itself a subject in the nominative; while, on the other hand, it has no power whatever, in itself, of expressing any difference in tense, or in the kind of verb. 4. From the agreement in form among the different branches of the Semitic family of languages, it plainly follows that even the original Semitic language had already handed over the function of the abstract verbal noun to certain forms."[5]

(*c*) The Infinitive, like the Participle, is without tense, referring alike to past, present, or future, according to the demands of the context.

(*d*) The Infinitive absolute rarely has a subject, e. g., Ps. 17:5.

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[1] Isa. 42:24. [2] Jer. 23:14. [3] Deut. 9:21. [4] Neh. 2:2.

[5] Adolph Koch, *Der semitische Infinitif*, 1874.

(*e*) Sometimes also as a nominative, e. g., Isa. 32:17; 2 Chron. 31:10; and as a genitive, e. g., Isa. 14:23.

(*f*) The suffix governed by the Infinitive absolute must have אֵת.

(*g*) The most common Infinitives thus used are הַרְבֵּה, Gen. 15:1; הַרְחֵק, Gen. 21:16; הַדֵּק, Ex. 30:36; הַפְלֵא, Isa. 29:14; הַשְׁכֵּם, 1 Sam. 17:16; הָכֵן, Josh. 3:17; הָקֵף, Josh. 6:11; הָעֵרֶב, 1 Sam. 17:16. With the exception of מָהַר, Josh. 2:5, all forms thus used are in the Hîph'îl.

3. *a.* רָאוֹ רָאִינוּ כִּי הָיָה יְ׳ עִמָּךְ[1] *we saw for a certainty that Y. was with thee.*

פָּקֹד פָּקַדְתִּי אֶתְכֶם[2] *I will surely visit you.*

נִשְׁאֹל נִשְׁאַל מִמֶּנִּי[3] *he urgently besought me.*

הָעֵד הֵעִיד בָּנוּ[4] *he strictly charged us.*

b. וַיִּשְׁפֹּט שָׁפוֹט[5] *and he is always acting as judge.*

בֵּרַכְתָּ בָּרֵךְ[6] *thou hast repeatedly blessed.*

c. אוֹרוּ אָרוֹר[7] *curse ye bitterly.*

שִׁמְעוּ שָׁמוֹעַ....וּרְאוּ רָאוֹ[8] *hear ye indeed....and see ye indeed.*

d. וַיָּשֻׁבוּ הַמַּיִם....הָלוֹךְ וָשׁוֹב[9] *and the waters kept continually receding.*

הָלְכוּ הָלוֹךְ וְנָעוֹ[10] *they went going on and lowing.*

3. The Infinitive absolute[a] is used in connection with a finite verb[b] (generally of the same root[c] and stem[d]), as a sort of cognate or absolute accusative (§ **31.** 4). Various cases arise :—

a. The Infinitive may *precede* the finite verb, and mark the *certainty* of the idea conveyed or *intensify* it.[e f]

b. The Infinitive may *follow* the finite verb, and convey the idea of *repeated* or *continued* action.

c. The Infinitive may *follow* the finite verb, and, as when preceding it, *intensify* the idea.[g]

d. Two Infinitives may follow, one of which is frequently הָלַךְ, and the idea thus emphasized is that of *continuance*.[h]

REMARKS.

(*a*) The Infinitive construct is rarely employed for the Infinitive absolute, e. g., Ps. 50:21; Ruth 2:16; Neh. 1:7.

(*b*) Sometimes the finite verb is omitted, the Infinitive only remaining.

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1 Gen. 26:28. 2 Ex. 3:7. 3 1 Sam. 20:6. 4 Gen. 43:3. 5 Gen. 19:19. 6 Num. 24:10. 7 Judg. 5:23. 8 Isa. 6:9. 9 Gen. 8:3,5. 10 1 Sam. 6:12.

(*c*) In poetry the Infinitive is sometimes of a different (though cognate) root, e. g., Jer. 8:13; 48:9; Isa. 28:28.

(*d*) The Infinitive absolute is frequently in Qăl when the finite verb is of a different stem; e. g., in the Nîph., Ex. 19:13; 21:20,22,28; Mic. 2:4; in the Pî'ēl or Pŭ'ăl, Josh. 24:10; Gen. 37:33; in the Hîph'îl, 1 Sam. 23:22; in the Hĭth., Isa. 24:19. Cf. also Lev. 19:20; Ezek. 16:4.

(*e*) The particle גַּם is frequently employed to give additional emphasis; it stands between the verb and the infinitive; e. g., Gen. 31:15; 46:4; Num. 16:13.

(*f*) A negative, in such cases, generally stands between the Infinitive and the verb, e. g., Ex. 5:23; 34:7; Deut. 21:14; Nah. 1:3; Mic. 1:10; though sometimes before both verb and Infinitive, e. g., Gen. 3:4; Amos 9:8; Ps. 49:8.

(*g*) While the Infinitive, when it follows the verb, generally gives the idea of repetition or continuance, there are many cases in which this force is not allowed by the context, e. g., Gen. 31:15; Isa. 22:17; Jer. 22:10.

(*h*) In connection with הלך, used to express *continuance*, the second word, which then expresses the principal idea, may be not only an Infinitive absolute, but also a Participle, or verbal adjective, e. g., 1 Sam. 2:26; 14:19; 2 Sam. 3:1; 1 Chron. 11:9.

4. *a.* אֶת־כָּל־זֶה רָאֵיתִי וְנָתוֹן אֶת־לִבִּי[1] *all this have I seen and applied my heart.*

וַיִּתְקְעוּ בַשּׁוֹפָרוֹת וְנָפוֹץ הַכַּדִּים[2] *and they blew the trumpets and broke the pitchers.*

b. וּמֵת הָאִישׁ....רָגוֹם אֹתוֹ....כָּל־הָעֵדָה[3] *let the man be put to death...let all the congregation stone him.*

לַגֵּר....תִּתְּנֶנָּה....אוֹ מָכוֹר לָנָכְרִי[4] *to the stranger thou shalt give it, or sell it to an alien.* [*watch*, etc.

5. *a.* "עָרוֹךְ הַשֻּׁלְחָן צָפֹה הַצָּפִית וגו"[5] *they prepare the table, set the*

b. אָכוֹל וְהוֹתֵר[6] *ye shall eat and leave thereof.*

c. זָכוֹר אֶת־יוֹם הַשַּׁבָּת[7] *remember the Sabbath day.*

לָקוֹחַ אֶת־הַסְּפָרִים הָאֵלֶּה[8] *take thou these documents.*

d. הַעֲלֵה....קָהָל וְנָתֵן....לְזַעֲוָה[9] *I will bring up a company and deliver them to vexation.*

4. The Infinitive absolute is used to continue the verbal idea[a]
   a. Introduced by a Perfect, or an Imperfect with Wāw Consecutive.
   b. Introduced by an Imperfect referring to the future.

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1 Eccles. 8:9. 2 Judg. 7:19. 3 Num. 15:35. 4 Deut. 14:21. 5 Isa. 21:5. 6 2 Kgs. 4:43. 7 Ex. 20:9. 8 Jer. 32:14. 9 Ezek. 23:46.

5. The Infinitive absolute is, still further, used as a concise and vivid substitute for a finite verb;[b c] as,

a. For the Perfect in narration and description; cf. Latin Historical Infinitive.

b. For the Imperative, when it is to be expressed emphatically.

c. For the Cohortative, in the way of exclamation.[d]

REMARKS.

(*a*) Especially frequent in later literature, when it was thought sufficient to express the distinction of *tense*, *number* and *person* in the first verbal form and allow it to be understood in the case of those following.

(*b*) For examples of its use where the subject is expressed, see Gen. 17:10; Ps. 17:5; Prov. 17:12; etc.

(*c*) This usage is probably due to the ellipsis of the finite verb, e. g., אָכוֹל standing for אָכוֹל תֹּאכֵל; זָכוֹר, for זָכוֹר תִּזְכְּרוּ.

(*d*) In none of these cases, or in those under 4 *a*, *b*, may the Infinitive have a negative.

REFERENCES FOR STUDY.

Gen. 8:7.....3*b*.
Gen. 27:30; 43:3,20.....3*a*.
Gen. 41:43.....4*a*.
Gen. 46:4.....3*c*.
Ex. 3:7.....3*a*.
Ex. 8:11.....4*a*.
Ex. 36:7.....2*b*.
Lev. 32:44.....4*b*.
Num. 16:13.....3*c*.
Num. 25:17.....5*c*.
Deut. 5:12.....5*c*.
Josh. 6:13.....3*d*.
Judg. 5:23.....3*c*.
Judg. 7:19.....4*a*.
Judg. 11:25.....3*a*.
1 Sam. 2:30; 9:6.....3*a*.
1 Sam. 2:26; 14:19.....3*d*.
1 Sam. 2:27,28.....4*a*.
2 Sam. 3:1; 5:10.....3*d*.
2 Sam. 19:43.....3*a*.
1 Kgs. 22:30.....5*d*.
2 Kgs. 4:43.....5*b*.
Isa. 5:5; 59:4.....1
Isa. 7:15; 22:13.....2*a*.
Isa. 42:20.....4*a*.
Isa. 59:4.....5*a*.
Jer. 2:2.....5*c*.
Jer. 7:13.....2*b*.
Jer. 22:10.....3*b*.
Ez. 1:14.....5*a*.
Hos. 4:2.....5*a*.
Amos 9:8.....3*a*.
Zech. 3:4; 7:5.....4*a*.
Zech. 12:10.....5*b*.
Job 15:3.....5*b*.
Job 15:35.....1
Eccl. 9:11.....4*a*.
Dan. 9:5.....4*a*.
1 Chron. 11:9.....3*d*.

29. THE INFINITIVE CONSTRUCT.

1. *a.* לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ[1] *the being of man alone is not good.*

הַמְעַט מִכֶּם הַלְאוֹת אֲנָשִׁים[2] *is the wearying of men too little for you?*

[1] Gen. 2:18. [2] Isa. 7:13.

b. בְּיוֹם עֲשׂוֹת יְ׳ אֱלֹהִים[1] *on the day of Y. God's making*, etc.

לֹא־עֵת הֶאָסֵף[2] *not time for being gathered.*

c. לְבַעֲבוּר נַסּוֹת[3] *for the sake of trying = in order to try.* [*see.*

וַתִּכְהֶיָן עֵינָיו מֵרְאוֹת[4] *and his eyes were weak so that he could not*

בְּהִוָּלֵד לוֹ אֶת־יִצְחָק[5] *when Isaac was born to him.*

d. לֹא אֵדַע צֵאת וָבֹא[6] *I know not (how) to go out or to come in.*

שָׂנֵאתִי עֲשֹׂה סֵטִים[7] *I hate the doing of sin.*

2. *a.* הָקִים אֶת־הַמִּשְׁכָּן[8] *to set up the tabernacle.*

לְהָמִית צַדִּיק[9] *to destroy the righteous.*

לְמַעַן הָקִים אֹתְךָ[10] *in order to establish thee.*

b. (1) שֶׁבֶת אַחִים גַּם יָחַד[11] *the dwelling of brethren also together.*

אֵין מַיִם לִשְׁתּוֹת הָעָם[12] *there was no water for the people to drink.*

בְּחֶמְלַת יְ׳ עָלָיו[13] *in Yahweh's sparing him.*

בְּקָרְאִי עֲנֵנִי[14] *in my calling, answer me* (cf. בְּקָרְאִי אֹתִי)

(2) לָשׂוּם הַמֶּלֶךְ אֶל־לִבּוֹ[15] *that the king should take it to heart.*

מְשֹׁל בָּכֶם אִישׁ אֶחָד[16] *that one man should rule over you.*

c. בְּיוֹם עֲשׂוֹת יְ׳ א׳ אֶרֶץ[17] *in the day of Y. God's making earth*, etc.

דְּרֹשׁ אָחִיךָ אֹתוֹ[18] *thy brother's seeking it.*

בְּשִׂנְאַת יהוה אֹתָנוּ[19] *in Yahweh's hating us.*

בְּדַבֵּר אֶבְיוֹן מִשְׁפָּט[20] *when the needy speak justice.*

The Infinitive construct, like the Infinitive absolute, partakes of both a nominal and a verbal character. It is much more flexible than the Infinitive absolute and may, at one time, exercise both functions.

1. The Infinitive construct as a *noun*[a] may be used,
   a. As a nominative serving as the subject,
   b. As a genitive depending upon a preceding construct,
   c. As a genitive depending on a preceding preposition,[b]
   d. As an accusative, the direct object of a verb.

1 Gen. 2:4. 6 1 Kgs. 3:7. 11 Ps. 133:1. 16 Judg. 9:2.
2 Gen. 29:7. 7 Ps. 101:3. 12 Ex. 17:1. 17 Gen. 2:4.
3 Ex. 20:20. 8 Num. 9:15. 13 Isa. 47:9. 18 Deut. 22:2.
4 Gen. 27:1. 9 Gen. 18:25. 14 Ps. 4:2. 19 Deut. 1:27.
5 Gen. 21:5. 10 Deut. 29:12. 15 2 Sam. 19:20. 20 Isa. 32:7.

2. *a.* The Infinitive construct, likewise the verbal noun, which is really an Infinitive, governs as its direct object a noun which is construed as an accusative.[c,d]

b. The Infinitive construct may have a subject, which will be

(1) a noun placed immediately after it as *genitive*, or

(2) a noun following it (not always immediately) as a *nominative*.[e,f,g]

c. The Infinitive construct may be followed by two nouns, a subject and an object, in which case the former of the two is the subject (either genitive or nominative).[h,i]

REMARKS.

(*a*) While the Infinitive construct is in many respects a noun, it does not receive an article, cases like עֵת הַדַּעַת (Gen. 2:9) being rare and exceptional.

(*b*) ב with the Infinitive construct is equivalent to *while, when* (*quando*); כ, *as soon as, when* (*cum* with subjv.).

(*c*) The object of the Infinitive construct is never a genitive.

(*d*) Only the suffix of the first person may be appended as an accusative to the Infinitive; other suffixes, except occasionally the third plural, must have אֵת.

(*e*) In Arabic there are three possible constructions: (1) Infinitive, subj. in *gen.*, obj. in *acc.*; (2) Infinitive, obj. in *gen.*, subj. in *nom.*; (3) Infinitive, subj. in *nom.*, obj. in *acc.*

(*f*) Since the case-endings have been lost, it is often impossible to determine whether the subject is a genitive or nominative; but it may clearly be taken as a nominative (1) when the ל prefixed to the inf. has pretonic ֫ (e. g., 2 Sam. 19:20); (2) when a word stands between the Infinitive and the subject (see above).

(*g*) The subject is frequently omitted when it can be supplied from the context, e. g., Gen. 24:30; Isa. 5:2.

(*h*) Sometimes the object rather than the subject follows the Infinitive, e. g., Josh. 14:11; Isa. 5:24; 20:1.

(*i*) The Hebrew by the "combination of the verbal and nominal construction of the Infinitive construct is enabled to secure wonderful brevity," e. g., Gen. 39:18; Deut. 22:2.

3. *a.* זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ[1] *remember the Sabbath day to keep it holy.* [*tell thee.*

וְאִמָּלְטָה רַק־אֲנִי לְבַדִּי לְהַגִּיד לָךְ[2] *and only I have escaped to*

b. וַיְהִי הַשֶּׁמֶשׁ לָבוֹא[3] *and the sun was about to go down.*

יְהוָה לְהוֹשִׁיעֵנִי[4] *Yahweh is about to deliver me.*

c. מֶה לַעֲשׂוֹת לָךְ[5] *what can be done for thee?*

הֲיֵשׁ לְדַבֵּר לָךְ[5] *can one speak for thee?*

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1 Ex. 20:8. 3 Gen. 15:12. 4 Isa. 38:20. 5 2 Kgs. 4:13.
2 Job 1:16.

d. וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה[1] *and there was no man to till the g.*

עֵת לָלֶדֶת וְעֵת לָמוּת[2] *there is a time to be born and a time to die.*

e. אֲשֶׁר־בָּרָא א' לַעֲשׂוֹת[3] *which God created while making.*

וַיְבָרֶךְ אֹתָם א' לֵאמֹר[4] *and G. blessed them, saying.*

וַיְנַסּוּ־אֵל לִשְׁאָל־אֹכֶל[5] *and they tempted God in asking for food.*

4. *a.* הֵחֵל הָאָדָם לָרֹב[6] *men began to multiply.*

וַתֹּסֶף לָלֶדֶת אֶת־אָחִיו[7] *and she added to bear his brother.*

b. וְכֹל אִישׁ לִמְנוֹת[8] *a man may be able to number.*

c. וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת[9] *and he asked for himself to die.*

לֹא־יִתֵּן אֶתְכֶם לָלֶכֶת[10] *he will not permit you to go.*

3. The Infinitive construct with the preposition לְ,

a. Is used primarily to express *purpose.*[a]

b. May be rendered "is to," "is about to," in statements of time.[b]

c. Is sometimes best expressed by "can" (= possibility).

d. Denotes consequence, "that," "so that."

e. Marks a concomitant circumstance (= gerund in *do*).[c]

4. The Infinitive construct with the preposition לְ occurs when the Infinitive alone would have answered,[d]

a. After verbs of *beginning, ceasing.*

b. After verbs implying *ability*, or *possibility.*

c. After verbs of *wishing, commanding, refusing.*

REMARKS.

(*a*) Cf. the more emphatic construction (1) with למען, Deut. 8:3; 1 Kgs. 12:15; Isa. 30:1; Jer. 32:29; Mic. 6:5,16; (2) with לבעבור, 2 Sam. 17:14; 18:18.

(*b*) The use of ל in לעשות, Isa. 5:2, *till it should produce*, is worthy of note.

(*c*) "It thus serves to characterize more closely the idea of the verb by stating the sphere in which the action moves;" the phrase is best translated by treating the Infinitive as the main verb, and the finite verb as an adverb.

(*d*) The Infinitive as subject sometimes has ל, e. g., Prov. 21:9; 2 Sam. 18:11.

5. *a.* הָאֹמֵר לְכוֹרֶשׁ..וְלֵאמֹר לִירוּשָׁלַם[11] *who says to C..and says to J.*

אֶת־בְּנֵיכֶם יִקַּח וְשָׂם לוֹ בְּמֶרְכַּבְתּוֹ וְלָשׂוּם לוֹ שָׂרֵי אֲלָפִים[12] *your sons he will take and set them on his chariots, and will make them leaders of thousands.*

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1 Gen. 2:5. 4 Gen. 1:22. 7 Gen. 4:2. 10 Ex. 3:19.
2 Eccl. 3:2. 5 Ps. 78:18. 8 Gen. 13:16. 11 Isa. 44:28.
3 Gen. 2:3. 6 Gen. 6:1. 9 1 Kgs. 19:4. 12 1 Sam. 8:11,12.

b. יַעַל־רָדְפוֹ וְשִׁחֵת רַחֲמָיו[1] *because he pursued him and stifled his compassion.*

וַיְהִי כַּהֲרִימִי וָאֶקְרָא[2] *and it came to pass when I raised my voice and cried.* [*eat.*

6. אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ[3] *of which I commanded thee not to*

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם[4] *only be strong not to eat the blood.*

5. The Infinitive construct sometimes

a. Continues a sentence introduced by an Imperfect or Participle.

b. Is continued by the Perfect or Imperfect with Wāw Consecutive (§§ **24.** 5; **25.** 5).

6. When the Infinitive is to be negatived, לְבִלְתִּי is employed.

REFERENCES FOR STUDY.

Gen. 4:13; 24:30.....1*c*.
Gen. 18:29.....4*a*.
Ex. 14:12.....1*a*.
Ex. 14:12.....2*a*.
Ex. 32:29.....5
Lev. 10:10,11.....5
Deut. 8:2; 11:4; 15:10; 25:17.....1*c*.
Deut. 25:19.....2*b*.
Josh. 14:7.....2*c*.
1 Sam. 12:17; 14:33.....3*c*.
2 Sam. 14:25.....3*c*.
2 Sam. 17:14.....1*c*.
2 Sam. 18:11.....1*a*.
1 Kgs. 12:15; 15:4.....2*a*.
1 Kgs. 13:4.....2*c*.
Isa. 5:24; 10:2.....5
Isa. 10:32.....3*b*.
Isa. 13:19; 10:15.....2*c*.
Isa. 47:9.....2*b*.
Jer. 7:10.....2*a*.
Jer. 17:10; 19:12.....5
Hos. 9:13.....3*b*.
Amos 8:4.....5
Mic. 6:8.....1*d*.
Ps. 32:9.....3*b*.
Ps. 34:23.....5
Ps. 46:3; 76:10; 133:1.....2*b*.
Prov. 14:8; 16:12.....1*a*.
Prov. 26:2.....3*c*.
Job 33:17.....2*c*.
2 Chr. 5:11; 20:6; 25:9.....3*c*.

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[1] Amos 1:11. [2] Gen. 39:18. [3] Gen. 3:11. [4] Deut. 12:23.

III. Verbal Government and Apposition.

30. The Object Accusative.

1. בראׁ אׁ' את השמים ואת האׁ'[1] *God created the heavens and the e.*
2. ידיכם דמים מלאו[2] *your hands are full of blood.*
   אולי יחסרון....חמשה[3] *perhaps they....will lack five.*
3. לבשו כרים הצאן[4] *the pastures are clothed with flocks.*
   אזרו חיל[5] *they gird themselves with strength.*
4. ישב הבית[6] *he remained in the house.*
   ויבאו ארץ כנען[7] *and they came to the land of Canaan.*
   לא יצא העיר[8] *he went not out of the city.*
5. גמלתני הטובה....גמלתיך הרעה[9] *thou hast rendered me good, I have rendered thee evil.*
   ארוצה נא אבשרה את המלך[10] *let me run and bring the king* [*tidings.*

1. In Hebrew, as in other languages, transitive verbs govern their object in the accusative.[a] But aside from ordinary transitive verbs, certain other classes are so construed; these are

2. Verbs denoting *fullness* or *want*,[b] of which the most common are מלא *be full*, שבע *be satisfied*, שרץ *teem*, פרץ *overflow*, רוה *be satisfied*, חסר *be deficient*, שכל *be deprived*.

3. Verbs denoting *to clothe* and *unclothe*, of which the most common are לבש *put on*, עדה *adorn oneself*, עטה *cover*, עטף *wrap up*, כסה *cover*, צפה *overlay*, טוח *spread over*, עטר *crown*, חגר, אזר *gird*, פשט *put off*.

4. Verbs denoting *to go*, or *come*, *to dwell*, of which the most common are בוא *go in*, יצא *go out*, הלך *go*, ישב, שכן, גור *dwell*, שכב *lie down*.

5. Verbs which were originally transitive and now resume their original force, or which were originally intransitive but have come to be con-

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[1] Gen. 1:1. [2] Isa. 1:15. [3] Gen. 18:28. [4] Ps. 65:14. [5] 1 Sam. 2:4. [6] Ruth 2:7. [7] Gen. 45:25. [8] 2 Kgs. 20:4. [9] 1 Sam. 24:18. [10] 2 Sam. 18:19.

ceived of as transitive;[c] e. g., ריב *defend before court*, ענה *answer, reply to*, בשר *bring good news to*, נאף *commit adultery with*, ערב *become surety for*, גמל, שלם *repay, retaliate*, מרה *rebel against.*

REMARKS.

(*a*) Many verbs originally construed with prepositions come, in later usage, to be taken transitively, e. g., נשק, 2 Sam. 15:5; 1 Sam. 20:41; while many which were originally transitive come to prefer a preposition, e. g., קרא with ל, אל, ב, or אחר.

(*b*) In poetry also with verbs which gain this force only from the context, e. g., נזל, Jer. 9:17; נטף, Joel 4:18; Judg. 5:4; שטף, Isa. 10:22; עלה, Isa. 5:6; Prov. 24:31.

(*c*) Here may be noted that double usage in accordance with which there may be employed either the noun alone or the noun with the preposition ב, e. g., Ps. 22:8 and Job 16:4; Ps. 35:16 and Job:16:9. Cf. also the use of ב in Lam. 1:17; Ex. 7:20, where we would certainly employ the accusative.

REFERENCES FOR STUDY.

Gen. 1:20,21; 27:45.....2.
Gen. 4:20.....4.
Ex. 1:7.....2.
Judg. 5:17.....4.
2 Kgs. 20:4.....4.
Isa. 32:16.....4.
Isa. 60:6.....5.
Ps. 5:5; 120:5.....4.
Ps. 35:12; 68:12.....5.
Ps. 65:14; 104:2.....3.

31. THE DOUBLE ACCUSATIVE.

1. הראני י׳ אתך[1] *Y. hath shown thee to me.*
   נשקה את אבינו יין[2] *let us cause our father to drink wine.*
2. וחגרת אתם אבנט[3] *and thou shalt gird them with priestly girdles.*
   ויטעהו שרק[4] *and he planted it with choice vines.*
3. ומלאו את הארץ חלל[5] *and they shall fill the land with slain.*
   דגן ותירש סמכתיו[6] *with corn and new wine have I sustained him.*
4. הילדים אשר חנן א׳ את עבדך[7] *the children whom God hath granted thy servant.*
   תורך נוראות ימינך[8] *thy right hand shall teach thee terrible things.*
   שאל את הכהנים תורה[9] *ask the priests for instruction.*
5. קרא שמו יעקב[10] *he called his name Jacob.*
   ויחשבה לו צדקה[11] *and he counted it to him for righteousness.*
6. ויבנה את האבנים מזבח[12] *and he built the stones into an altar.*
   וייצר י׳ את האדם עפר[13] *and Y. formed the man out of dust.*

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1 2 Kgs. 8:13.
2 Gen. 19:32.
3 Ex. 29:9.
4 Isa. 5:2.
5 Ezek. 30:11.
6 Gen. 27:37.
7 Gen. 33:5.
8 Ps. 45:5.
9 Hag. 2:11.
10 Gen. 27:36.
11 Gen. 15:6.
12 1 Kgs. 18:32.
13 Gen. 2:7.

7. הכית את כל אויבי לחי[1] *thou hast smitten all my enemies on the cheek-bone.*

וקבע את קבעיהם נפש[2] *and he will spoil their spoilers as to the* [*soul.*

Verbs which govern two accusatives may be classified as follows:[a,b]

1. The causative of stems which in the Qăl governed *one* accusative.

2. Verbs denoting *to clothe, cover; to plant, sow*, which have or are assigned a causative force even in Qăl.

3. Verbs denoting *to fill, satisfy, sustain*, and the opposite.

4. Verbs denoting *to give, bestow; to ask, answer, teach.*

5. Verbs denoting *to name, appoint, consider.*

6. Verbs denoting *to make into,*[c] *make out of, build, form*, etc.

7. Verbs which take, besides a direct object, a remote object which specifies more distinctly the object affected by the action, or the circumstances connected therewith.

REMARKS.

(*a*) Many of these verbs are also construed with prepositions.

(*b*) Verbs which in the active govern two accusatives, in the passive govern one.

(*c*) Here belong נתן, שים, שות, עשה, בנה, etc.

REFERENCES FOR STUDY.

Gen. 4:25; 16:15; 17:5; 28:19.....5.
Gen. 19:33.....1.
Ex. 28:6; 37:1; 39:22,27.....6.
Josh. 7:25.....7.
2 Sam. 1:18.....4.
1 Kgs. 18:21.....4.
Isa. 16:9; 50:4.....3.
Isa. 17:10; 22:21; 30:23.....2.
Isa. 60:17.....6.
Jer. 2:21.....2.
Jer. 3:15.....7.
Amos 6:11.....6.
Mic. 7:2.....7.
Ps. 60:5.....1.
Ps. 64:8.....7.
Ps. 65:10.....3.
Ps. 94:10.....4.

32. THE COGNATE ACCUSATIVE.

1. עשב זרע זרע[3] *herb producing seed.*
ויחלם יוסף חלום[4] *and Joseph had a dream.*
הדבר דברתי[5] *have I spoken (even) a word?*

2. בכו בכי גדול[6] *they wept with a great weeping.*
נסו מנסת חרב[7] *they fled the flight of the sword.*
קבורת חמור יקבר[8] *he shall be buried with the burial of an ass.*

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1 Ps. 3:8. 2 Prov. 22:23. 3 Gen. 1:29. 4 Gen. 37:5. 5 2 Sam. 7:7. 6 2 Sam. 13:36. 7 Lev. 26:36. 8 Jer. 22:19.

3. חמה גדולה קנאתי[1] *I am jealous in great anger.*
ויזעק קול גדול[2] *and he cried a loud voice.*
4. שמעו שמוע....וראו ראו[3] *hear a hearing....see a seeing.*
המלך תמלך[4] *shalt thou indeed reign?*

Any verb may take a noun of the same stem to define and explain the verbal idea. This is called the cognate accusative. Here may be distinguished:

1. Cases in which the accusative furnishes a concrete example of the action expressed by the verb, and is employed either to express special emphasis, or where in modern languages the verb would be a word of general significance (cf. the usage in Latin and Greek).

2. Cases in which the cognate accusative, followed either by an adjective or a genitive, furnishes additional information concerning the action of the verb.

3. Cases in which this accusative is *cognate* not in stem, but only in signification. Hence arises a number of common and concise expressions, used, for the most part, in poetry.

4. Cases in which this accusative expresses not the concrete, but the *abstract* idea of the verb. Here belongs the usage of the Infinitive absolute before and after a finite form (§ 28. 3).

REFERENCES FOR STUDY.

Num. 31:2.....1.
1 Sam. 4:5.....2.
1 Sam. 20:17.....1.
2 Sam. 12:16; 13:15.....1.
1 Kgs. 2:16.....1.
Isa. 5:1.....2.
Isa. 5:6.....1.
Isa. 37:6.....3.
Jer. 14:17; 20:11; 23:6; 30:14.....3.
Jer. 30:14.....2.
Hos. 10:4.....1.
Jon. 4:6.....2.
Zech. 1:14,15.....2.
Zech. 1:2.....1.
Prov. 17:27; 22:23.....1.

33. THE ADVERBIAL ACCUSATIVE.

1. *a.* נצא השדה[5] *let us go out into the field.*
אם השמאל....ואם הימין[6] *whether to the left or to the right.*
ויחן את פני העיר[7] *and he encamped before the city.*
b. והוא ישב פתח האהל[8] *while he sat at the entrance of the tent.*
בקבר אביו אשר בית לחם[9] *in his father's grave which was in Bethlehem.*

[1] Zech. 8:2. [2] 2 Sam. 19:5. [3] Isa. 6:9. [4] Gen. 37:8. [5] 1 Sam. 20:11. [6] Gen. 13:9. [7] Gen. 33:18. [8] Gen. 18:1. [9] 2 Sam. 2:32.

2. תחלת קציר שערים[1] *at the beginning of barley-harvest.*
יהגה יומם ולילה[2] *he meditates day and night.*
3. חמש עשרה אמה....גברו המים[3] *the waters rose fifteen cubits.*
לשבתך עולמים[4] *that thou mayest live forever.*
העיר היצאת אלף[5] *the city that goes forth a thousand.*
4. ערום ינוס[6] *he flees naked.*
ויולך אגג מעדנת[7] *and Agag came with confidence.*
ארד אל בני אבל[8] *I will go down to my son mourning.*
ימותו אנשים[9] *they shall die as men.* [*men.*
5. מישרים תשפטו בני אדם[10] *ye shall judge righteously the sons of*
ראיתי א' פנים אל פנים[11] *I have seen God face to face.*
נוראות נפליתי[12] *I have been wonderfully distinguished.*
6. חרב תאכלו[13] *ye have been devoured by the sword.*
תבאו לראות פני[14] *ye come in to be seen by my face.*
7. ונבקע הר הזיתים....גיא גדולה[15] *and the mount of Olives shall be cleft (so as to become) a large valley.* [*great fear.*
ותהי יד י' בעיר מהומה ג'[16] *a. t. h. of Y. was on t. c. (so that there arose)*
8. *a.* חלה את רגליו[17] *he was ill as to his feet.* [*than thou.*
רק הכסא אגדל ממך[18] *only as to the throne will I be greater*
b. נתראה פנים[19] *let us see one another in person.*
וישתחו אפים[20] *and he bowed himself down as regards the face.*
c. הוא ישופך ראש[21] *he will bruise thee in the head.*
בשלם הבשר[22] *he cooked them as to the flesh.*
d. קולי אל י' אקרא[23] *I cry unto Y. with my voice.*
שמי י' לא נודעתי[24] *by my name Y. I was not known.*

Many nouns have become adverbs;[a] many adverbial ideas are expressed by means of prepositions.[b] Aside from these cases, the accusative is used in an adverbial sense, to express,

1. Designations of *place*,
   a. In answer to the question *whither?*[c]
   b. In answer to the question *where?*[d]

1 2 Sam. 21:9. 2 Ps. 1:2. 3 Gen. 7:20. 4 1 Kgs. 8:13. 5 Amos 5:3. 6 Amos 2:16. 7 1 Sam. 15:32. 8 Gen. 37:35. 9 1 Sam. 2:33. 10 Ps. 58:2. 11 Gen. 32:31. 12 Ps. 139:14. 13 Isa. 1:20. 14 Isa. 1:12. 15 Zech. 14:4. 16 1 Sam. 5:9. 17 1 Kgs. 15:23. 18 Gen. 41:40. 19 2 Kgs. 14:8. 20 Gen. 19:1. 21 Gen. 3:15. 22 1 Kgs. 19:21. 23 Ps. 3:5. 24 Ex. 6:3.

2. Designation of *time*, in answer to the question *when?* but only in general statements.[e]

3. Designations of *extent, duration, amount,* in answer to the questions *how far? how long? how much?*

4. The *state* or *condition* of the subject at the time of the action described in the principal verb.

5. The particular *mode* or *manner* in which the action of the verb is performed.

6. Rarely the instrument by means of which the action was performed.

7. The *effect* or *consequence* of the action of the verb.

8. The particular object or part to which the state or condition described by the verb is limited; i. e., the accusative of specification;[f]

a. With verbs which express a state or condition.

b. With verbs which have a reflexive force.

c. With verbs which have a direct object accusative.

d. In poetry and with passive verbs.

REMARKS.

(*a*) E. g., אמנם, חנם, פתאם; בטח Judg. 8:11, also לבטח.

(*b*) Cf. the various meanings local and temporal of ב, ל, מן, אל, etc.

(*c*) In these cases the accusative ending ה֫ is frequently employed (cf. *Elements of Hebrew*, § 121. 3); e. g., Gen. 14:10; 20:1.

(*d*) Here also the ending ה֫ is sometimes employed; e. g., 1 Kgs. 4:14.

(*e*) In particular statements prepositions (ב, ל, כ) are generally employed.

(*f*) Here belongs the construction of the numeral noted in §§ 15. 2. *c*; 6. 2. R. (*b*).

REFERENCES FOR STUDY.

Gen. 5:3; 14:4....3.
Gen. 9:20....4.
Gen. 18:1; 38:11....1*b*.
Gen. 42:6....5.
Ex. 4:9....1*a*.
Ex. 16:20....7.
Ex. 23:15....6.
Deut. 9:25; 15:18....3.
Deut. 33:11....8*c*.
2 Sam. 14:26....3.
2 Sam. 15:32....4.
2 Kgs. 14:8,11....8*b*.
Isa. 3:6....1*b*.
Isa. 60:14....5.
Jer. 2:16....8*c*.
Jer. 26:18....7.
Mic. 2:3....5.
Mic. 3:12....7.
Nah. 1:8....1*a*.
Hab. 3:9....7.
Zeph. 3:9....8*d*.
Ps. 1:2; 91:6....2.
Ps. 2:12....8*a*.
Ps. 12:3; 17:10,11....8*d*.
Ps. 15:2....4.
Ps. 56:3....5.
Prov. 19:23....6.
Prov. 24:15....4.
Job 21:7....8*a*.
2 Chr. 20:36....1*a*.

34. THE ACCUSATIVE WITH את.

1. והאדם ידע את חוה[1] *and the man knew Eve.*
   ויראא' את האור[2] *and God saw the light.*
   יעזב איש את אביו[3] *a man leaves his father.*
2. וידע את אשר עשה לו[4] *and he knew what he had done to him.*
   אך את זה לא תאכלו[5] *yet this ye shall not eat.*
   את מי אשלח[6] *whom shall I send?*
3. ונחרם את כל עיר[7] *and we destroyed every city.*
   ועבדתם את אלהים אחרים[8] *and ye shall serve other gods.*
   קח....את אחד מהנערים[9] *take one of the servants.*
4. וכי יגח שור את איש או את אשה ומת[10] *and if an ox gore a man or a woman, that they die.*
5. ואשמע את מדבר אלי[11] *and I heard him who spake unto me.*
6. ויחזק חרש את צרף[12] *and the carpenter encouraged the smith.*
   לעות את יעף דבר[13] *to sustain with words him that is weary.*
7. מצות יאכל את שבעת הימים[14] *unleavened bread shall be eaten the seven days.* [*nights.*
   את ארבעים היום ואת ארבעים הל'[15] *the forty days and forty*
   ואת בית י' אני הלך[16] *and I am going to the house of Y.*
8. חלה את רגליו[17] *he was diseased in his feet.* [*foreskin.*
   בהמלו את בשר ערלתו[18] *in his being circumcised in the flesh of his*
9. ואת כל מברחיו בכל אגפיו בחרב יפלו[19] *and (as for) all his fugitives in all his bands (they) shall fall by the sword.*
   יפלו...אלף איש את כל אלה אנשי חיל[20] *and there fell 18,000 men, all these men of valor.* [*have pierced.*
10. והביטו אלי את אשר דקרו[21] *and they will look unto me whom they*
    אי חנית המלך ואת צפחת המים[22] *where is the king's spear and the cruse of water?* [*Esau.*
11. ויגד לרבקה את דברי ע'[23] *and were told to Rebekah the words of*
    אל ירע בעיניך את הדבר[24] *let not the thing be evil in thine eyes.*

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1 Gen. 4:1.
2 Gen. 1:4.
3 Gen. 2:24.
4 Gen. 9:24.
5 Lev. 11:4.
6 Isa. 6:8.
7 Deut. 2:34.
8 Jer. 16:13.
9 1 Sam. 9:3.
10 Ex. 21:28.
11 Ezek. 2:2.
12 Isa. 41:7.
13 Isa. 50:4.
14 Ex. 13:7.
15 Deut. 9:25.
16 Judg. 19:18.
17 1 Kgs. 15:23.
18 Gen. 17:25.
19 Ezek. 17:21.
20 Judg. 20:44.
21 Zech. 12:10.
22 1 Sam. 26:16.
23 Gen. 27:42.
24 2 Sam. 11:25.

1. The sign את is prefixed to substantives[a] in the accusative, especially when they precede the verb; but only when they are definite,[b] and rather before the names of *persons*[c] than the names of *things*.[d] Besides the general usage, the particle is employed,

2. With אשר, זה, and מי, but never with מה.

3. With כל, אחר, אחד, which partake somewhat of the nature and usage of pronouns.[e]

4. With a singular noun (without the article), when it represents a whole species.[f]

5. With a participle (without the article) in the sense of *he who*.[g]

6. With a noun from which *in poetry* (§ 5. 4) the article has been omitted.

7. With some expressions of time and place[g] (§ 33. 1–3).

8. With the adverbial accusative of specification (§ 33. 8).[h]

9. With expressions in which there is a transition to something new, or when something not thought of before is added.[i]

10. With what is strictly speaking an oblique case, or after ו,[j] with a circumstantial clause, or with what is meant to be less distinct or independent.[k]

11. With the subject of passive verbs and of verbs which are neuter or intransitive.

REMARKS.

(*a*) For its use with pronominal suffixes, see § 11. 2. *b*.

(*b*) Whether definite in themselves, or by position, see § 4. 1, 2. The cases in which את occurs with an indefinite noun are few, e. g., Ex. 2:1; 21:28; 2 Sam. 18:18; and these cases are suspicious.

(*c*) Yet here omitted frequently, especially in poetry; cf. Ex. 15 and Judg. 5.

(*d*) When the object is double it is sometimes expressed with both, sometimes with one; and at other times it is omitted, e. g., 1 Sam. 17:36; Gen. 2:19; Deut. 12:6; 14:12–18; Num. 12:5.

(*e*) Also with other numerals accompanied by nouns, e. g., 2 Sam. 15:16; 1 Kgs. 6:16.

(*f*) Compare Lev. 7:8; 20:14.

(*g*) This usage is very rare.

(*h*) Compare the use of את with the nominative absolute (§ 7. 5).

(*i*) Compare with this the later use of ל.

(*j*) Compare the use of the accusative in Arabic after *wa* in the sense of *together with*.

(*k*) Note the usage of את in Zech. 8:17 and Deut. 11:2.

REFERENCES FOR STUDY.

Gen. 7:23; 17:5 ..... 11.
Gen. 8:21 ..... 3.
Gen. 18:19 ..... 2.
Gen. 33:18 ..... 7.
Ex. 10:8 ..... 11.
Lev. 7:8; 20:14 ..... 4.

Num. 16:15..... 3.
Deut. 2:34..... 3.
Deut. 12:22.....11.
Josh. 22:17.....11.
1 Sam. 16:3..... 2.
1 Sam. 17:34; 26:16.....10.
1 Sam. 20:13.....11.
1 Sam. 26:20..... 3.
2 Sam. 5:24 (cf. also 1 Sam. 24:6)..... 6.
2 Sam. 21:22..... 9.
1 Kgs. 11:25.....10.
1 Kgs. 22:27..... 2.
2 Kgs. 6:5.....10.
Ezek. 14:22; 44:3..... 9.
Ezek. 43:17.....10.
Mic. 6:1..... 2.
Job 13:25..... 6.

35. The Accusative with the Passive.

1. יחלק את הארץ[1] *the land shall be divided.* [*Esau.*
ויגד לרבקה את דברי עשו[2] *and were told to Rebekah the words of*
ויולד לחנוך את עירד[3] *and Irad was born to Enoch.*
2. הראה את הכהן[4] *it shall be shown to the priest.*
חרב תאכלו[5] *ye shall be made to devour the sword.*
לשוני מדבק מלקוחי[6] *my tongue is made to attach itself to my jaws.*
3. נוראות נפליתי[7] *I have been fearfully distinguished.*
המסכן תרומה[8] *impoverished of an oblation.*
4. ותמלא הארץ אתם[9] *and the earth was filled with them.*
מלבשים בגדים[10] *clothed with garments.*

The accusative is used with the passive as follows:

1. That which was the object of the active is often construed also as an object of the passive, though really a subject.

2. Verbs which in the active take two accusatives, in the pass. take one.

3. An adverbial accusative may remain with the passive.

4. Verbs of fullness and clothing may take in the passive an accusative.

REFERENCES FOR STUDY.

Ex. 10:8; 21:28; 25:28; 27:7.....1.
1 Kgs. 2:21.....1.
Jer. 22:19.....3.
Jer. 35:14.....1.
Ps. 80:11.....2.
Job 7:3.....2.

36. Verbal Apposition and Subordination.

1. הואל נא ולין[11] *be pleased now and lodge.*
וישב ויחפר[12] *and he returned and digged.*
ויסף ויקח אשה[13] *and he added and took a wife.*

1 Num. 26:55.
2 Gen. 27:42.
3 Gen. 4:18.
4 Lev. 13:49
5 Isa. 1:20.
6 Ps. 22:16.
7 Ps. 139:14.
8 Is. 40:20.
9 Ex. 1:7.
10 1 Kgs. 22:10.
11 Judg. 19:6.
12 Gen. 26:18.
13 Gen. 25:1.

ויהי קול השופר הולך וחזק[1] *and the sound of the trumpet was going and becoming strong.*

למען ילמדו ויראו[2] *that they may learn and fear.*

2. החל רש[3] *begin, take possession.*

ישוב ילטוש[4] *he will return, will sharpen (= will again sharpen).*

תרבו תדברו[5] *ye do much, ye speak (= ye speak much).*

הואיל הלך[6] *he was willing, he went (= he went willingly).*

3. *a.* לא אבו הלוך[7] *they would not go.*

b. ויוספו עוד שנא אתו[8] *and they added still to hate him.*

c. מהרת למצא[9] *thou hast hastened to find (found quickly).*

הרבתה להתפלל[10] *she did much to pray (prayed much).*

4. לא ידעתי אכנה[11] *I know not to flatter.*

חפץ יגדיל[12] *he desired to make great.*

יקום רוצח יקטל[13] *the murderer rises to kill.*

5. כהתימך שודד[14] *when thou shalt finish to destroy.*

ידע מנגן[15] *one who knows how to play.*

When one verbal form is employed to define the idea expressed by another, whether indicating some attendant circumstance or characteristic, or describing what grows immediately out of the first, the following constructions are found:

1. Both verbs are finite, the second being joined to the first by ו (either conjunctive or consecutive); here both verbs may be Imperatives, the first a Perfect and the second an Imperfect with Wāw Consecutive, or the first an Imperfect and the second a Perfect with Wāw Cons.[a]

2. Both verbs are finite, there being no connective;[a, c] this is more common in poetry.

3. The first verb is a finite form, and the second an Infinitive, either (1) Inf. abs., or (2) Inf. cons. without ל, or (3) Inf. cons. with ל.[b]

4. Both verbs are finite, the second being brought into *direct* subordination to the first by being placed in the Imperfect (*subjunctive*); this is rare and late.[d]

5. The second verb may be a Participle and thus describe the circumstances "more vividly than would either the (subjunctive) Imperfect, or the Infinitive."[e]

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[1] Ex. 19:19. [2] Deut. 31:12. [3] Deut. 2:24. [4] Ps. 7:13. [5] 1 Sam. 2:3. [6] Hos. 5:11. [7] Isa. 42:24. [8] Gen. 37:5. [9] Gen. 27:20. [10] 1 Sam. 1:12. [11] Job 32:22. [12] Isa. 42:21. [13] Job 24:14. [14] Isa. 33:1. [15] 1 Sam. 16:16.

REMARKS.

(*a*) In this case the second verb agrees with the first in gender, and number, and generally in tense.

(*b*) On this use of the Infinitive absolute and construct, cf. §§ 28, 29.

(*c*) In the passages cited, the first verb qualifies the second; in Isa. 53:11 יראה ישבע *he shall see satisfyingly*, and Jer. 4:5 קראו מלאו *call ye with full voice*, the second qualifies the first.

(*d*) Examine Num. 22:6 and Isa. 47:1, in which there is an interesting change of number and person, with which this construction is closely connected.

(*e*) In 1 Sam. 3:2 an adjective is used instead of a Participle.

REFERENCES FOR STUDY.

Gen. 2:3; 11:8.....3*c*.
Gen. 30:31.....2.
Gen. 45:9.....1.
Ex. 18:23.....3*b*.
Num. 22:6.....4.
Deut. 1:5.....2.
Deut. 2:16; 3:24.....3*c*.
Deut. 2:25,31.....3*b*.
Josh. 3:16; 5:2.....2.
Josh. 7:7.....1.
1 Sam. 20:19.....2.
2 Kgs. 1:11,13.....1.
Isa. 1:14.....3*b*.
Isa. 1:17; 7:15; 57:20.....3*a*.
Isa. 6:13.....1.
Isa. 29:15.....3*c*.
Isa. 47:1.....4.
Jer. 3:3.....3*b*.
Jer. 9:4.....3*a*.
Jer. 22:30.....5.
Hos. 2:11.....1.
Hos. 1:6; 9:9.....2.
Joel 2:20,21.....3*c*.
Jon. 4:2.....3*c*.
Mic. 6:13.....3*b*.
Zech. 8:15.....2.
Ps. 127:2.....5.
Prov. 15:21.....3*b*.
Job 19:3; 20:19.....2.
Job. 23:3.....1.
Lam. 4:14.....4.
1 Chr. 13:2.....2.
2 Chr. 26:15.....3*c*.

IV. The Sentence.

37. The Subject and Predicate.

1. יצאו מן העם[1] *some of the people went out.*
   הרבה נפל מן העם[2] *much of the people fell.*
   הנני משחיתם[3] *behold, I am about to destroy them.*
2. *a.* אז יאמרו בגוים[4] *then they said among the nations.*
   לא תוסיפי יקראו לך[5] *thou shalt no longer be called.*
   b. על כן קרא שמה בבל[6] *therefore they called its name Babel.*
   אם יחרוש בבקרים[7] *when one ploughs in the morning.*
   ואמר אליו[8] *and one shall say unto him.*
   c. יפל הנפל[9] *anyone who falls.*
   יתהלל המתהלל[10] *let him that glorieth glory.*
   d. עד באך[11] *as far as thy coming = until one comes.*
   בערכך נפשת ליהוה[12] *in thine estimating persons unto Y.*
3. *a.* ינוח לי[13] *it will be quiet for me* (= *I will feel quiet*).
   מקטר[14] *it is scattered as incense* (= *incense is offered*).
   b. חשכה[15] *it has become dark;* תמטיר[16] *it rains.*
   ותצר לישראל[17] *and it was strait with Israel.*

In reference to the *subject* of a sentence, it may be noted that,

1. Aside from the noun, adjective and pronoun which may serve as subject, prepositional phrases, adverbs and pronominal suffixes (joined to particles) also perform this service.

2. When the subject is *indefinite* (German *man*, French *on*, Eng. *they*) various constructions are employed, viz.:[a]

a. The verb in the *third person plural.*[b]

b. The verb in the *third person singular*, in giving names, when the subject may be gathered from the nature of the verb, or from the context.

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[1] Ex. 16:27. [2] 2 Sam. 1:4. [3] Gen. 6:13. [4] Ps. 126:2. [5] Isa. 47:1. [6] Gen. 11:9. [7] Amos 6:12. [8] Zech. 13:6. [9] Deut. 22:8. [10] Jer. 9:23. [11] Gen. 13:10. [12] Lev. 27:2,3. [13] Job 3:13. [14] Mal. 1:11. [15] Mic. 3:6. [16] Amos 4:7. [17] Judg. 10:9.

c. The verb with a Participle of the same for subject.

d. The pronoun of the second person singular, in the formula עד באך, and in legal phraseology.

3. When the subject is *impersonal* (where in English we use *it*) there is employed,

a. The verb (or participle) in the third singular, and when active, generally masculine; when passive, always masculine; but

b. The verb in the third singular *feminine* in description of material phenomena, and also elsewhere.

4. *a.* צדיק יהוה[1] *Yahweh is righteous.*
יהוה הצדיק[2] *Yahweh is the righteous one.*
b. משפטי יי אמת[3] *the judgments of Y. are truth* (= *true*).
עיניך יונים[4] *thine eyes are doves* (= *like doves' eyes*).
c. בשמים כסאו[5] *his throne is in heaven.*
השלום אביכם[6] *is your father in health?*
אתם המעט מכל העמים[7] *ye are the least of all the peoples.*

4. Aside from a verb, the *predicate* may be,

a. An adjective, which is undefined, unless it is desired for special reason to prefix the article.

b. A noun, a construction frequently employed because of the want of adjectives.

c. A prepositional phrase, adverbial accusative, or adverb.

5. *a.* קציר היום[8] *harvest* (*is*) *to-day*; צדיק יי[9] *Y.* (*is*) *righteous.*
b. הדם הוא הנפש[10] *the blood is the soul*; דוד הוא הקטן[11] *D. was* (or *is*) *the youngest*; מה המה אלה[12] *what are these?* (cf. Zech. 4:4).
אתה הוא האלהים[13] *thou art God.*
c. איש היה בארץ עוץ[14] *there was* (*lived*) *a man in the land of Uz.*
והנחש היה ערום[15] *and the serpent had become subtle.*
d. יש תקוה[16] *there is hope*; יש אתך[17] *it is with thee.*
אין יוסף[18] *no Joseph*; תבן אין נתן[19] *straw is not given.*
הנני[20] *behold me*; הנה באהל[21] *she is in the tent.*

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1 Ps. 11:7.
2 Ex. 9:27.
3 Ps. 19:10.
4 Cant. 1:15.
5 Ps. 11:4.
6 Gen. 43:27.
7 Deut. 7:7.
8 1 Sam. 12:17.
9 Ps. 11:7.
10 Deut. 12:23.
11 1 Sam. 17:14.
12 Zech. 4:5.
13 2 Sam. 7:28.
14 Job 1:1.
15 Gen. 3:1.
16 Job 11:18.
17 Prov. 3:28.
18 Gen. 37:29.
19 Ex. 5:16.
20 1 Sam. 3:4.
21 Gen. 18:9.

5. The subject and predicate may be united in various ways:

a. They may stand together, with no connecting word of any kind.[c]

b. They may be joined by means of the pronoun of the third pers.; whether the circumstance is one of past or present time, and whether the subject is first, second or third person. At first expressing *existence* only in the most general way, it comes to be equivalent to our verb *to be*, and is especially used when both subject and predicate are definite.[d,e] Cf. § 7. 6, 7.

c. The verb הָיָה may be employed; but this always expresses the idea of *becoming*, *existing*, and is therefore never identical with the substantive verb *to be*.[f]

d. Certain particles, viz., יֵשׁ *existence*, אַיִן *non-existence*, הִנֵּה *see*, *behold*, are employed. These were originally nouns, but in usage have come to be practically equivalent to our copula.

REMARKS.

(*a*) On the use of איש, דבר, כל to express the indefinite subject, § 14. 2. *b*.

(*b*) A paraphrastic mode of expression to express the same force as that conveyed by the *third person plural* is seen in the use of the passive, with which the accusative is joined, e. g., יִתֵּן אֶת הָאָרֶץ = *let them give the land*; cf. Gen. 17:5; 27:42; Amos 4:2, etc. (§ 35. 1).

(*c*) "An external sign for connecting the two main constituents of a proposition, when the predicate is not to be a verb—in other words, a *copula*—is really unnecessary; because the mode in which the discourse is delivered by the living voice is of itself sufficient to indicate the separation, in meaning, between the two different halves of the sentence; and, in Hebrew, a special word for this purpose is, in actual fact, very rarely used. The Indo-Germanic languages begin pretty early to use the verb *to be* for this sign, when the predicate did not consist of a more complete verb, and thus the substantive verb came to be the mere copula in a sentence, whereas the Semitic languages properly do not yet know of any such usage, and have, in this respect also, remained much more simple."*

(*d*) But also in later Hebrew frequently when the subject is indefinite.

(*e*) Cf. the use of הוּא in Nah. 2:9; Isa. 18:2,7.

(*f*) Cf. the use of לֹא הָיָה = *he is not*. Gen. 42:11; Isa. 15:6; 23:13.

(*g*) For an interesting use of הפך *to turn* and סבב *become*, see Lev. 13:3,4; Jer. 31:21.

REFERENCES FOR STUDY.

Gen. 11:1.....4*b*.	Deut. 33:25.....4*b*.
Gen. 15:1.....4*c*.	1 Sam. 16:23.....3*a*.
Gen. 18:9.....5*d*.	1 Sam. 19:22.....5*d*.
Ex. 9:31.....4*b*.	1 Sam. 19:22.....2*b*.
Deut. 4:32.....1	1 Sam. 21:6.....4*b*.
Deut. 7:7.....4*c*.	2 Sam. 7:28.....5*b*.

* *Ewald*, Hebrew Syntax, pp. 134,135.

1 Kgs. 14:10; 18:26.....2b.
Isa. 6:10.....2b.
Isa. 7:24.....4b.
Isa. 8:4.....2b.
Isa. 23:1.....3a.
Jer. 13:16.....3a.
Ezek. 43:19-27.....2d.
Mic. 2:4,8.....2b.
Nah. 1:14.....1
Zeph. 2:12.....5b.
Hag. 1:6.....3a.
Hag. 2:3.....1
Zech. 6:12.....3a.
Ps. 44:5.....5b.
Ps. 45:7.....4b.
Ps. 87:3.....3a.
Ps. 148:6.....2b.
Prov. 3:28.....5d.
Prov. 8:14.....4c
Job 8:9.....4c.
Job 11:18.....5d.
Job 34:20.....2a.
Ruth 1:12.....5d.

38. Order of Words in a Sentence

1. *a.* ברא אלהים את השמים[1] *God created the heaven.*
ויאמר הנחש אל האשה[2] *and the serpent said unto the woman.*
b. גדול אתה וגדול שמך[3] *great thou art and great is thy name.*
יהוה אלהיך הוא אלהים[4] *Yahweh, thy God, is God.*
c. ויהוה ענה בי[5] *seeing that Y. hath testified against me.*
וראשו מגיע בשמים[6] *and the top (was) reaching to heaven.*

2. *a.* ברא א' את השמים[1] *God created the heaven.* [*name.*
b. השכיחו את עמי שמי[7] *they have caused my people to forget my*
c. אתן לך עשרת כסף[8] *I will give thee ten pieces of silver.*
ויברך אתם אלהים[9] *and God blessed them.*

1. The usual order of words, so far as concerns the two principal members, is as follows:

a. Predicate, subject, when the predicate is a *verb.*[a]

b. Predicate, subject, when the predicate is an *adjective*;[b] but subject, predicate, when the predicate is a *noun.*[c]

c. Subject, predicate, in what are called descriptive or circumstantial clauses.[d]

2. *a.* The usual order of words, so far as concerns the three principal members, is predicate, subject, object (direct or indirect);[e] and

b. If there are two objects, that one comes first which is the more important; but

c. When the object (direct or indirect) is a pronoun, it is likely immediately to follow the predicate.[f]

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1 Gen. 1:1. 2 Gen. 3:4. 3 Jer. 10:6. 4 Deut. 4:35. 5 Ruth 1:21. 6 Gen. 28:12. 7 Jer. 23:27. 8 Judg. 17:10. 9 Gen. 1:22.

REMARKS.

(*a*) In Hebrew, the *act* was more important than the agent, and was consequently placed first.

(*b*) Compare the position of the adjective when attributive, viz., after the noun (§ 10. 2. *a*.).

(*c*) This order, which is always followed when neither subject nor predicate is to be emphasized, indicates at once which is subject and which is predicate.

(*d*) "By putting the *subject* first, and the predicate afterwards, the action, its development, and its progress do not come into the foreground, as in ordinary narrative discourse; but the *person* is placed first, by himself, in order to be immediately thereafter more fully described and depicted as he is; and the whole proposition, in a manner quite the opposite of the usual narrative style, presents us with a harmonious and placid picture of something continuous, permanent,—just as the speaker conceives it."*

(*e*) Furthermore it may be said, additions in the form of an adjective, genitive or adverb *follow* the particular word which they modify. There are, of course special rules for the Infinitive absolute (§ 28.) and negatives (§ 37.).

(*f*) There is a growing tendency to insert small words and expressions between the more important members, e. g., זאת Ex. 14:5; מאד Jer. 18:13; לו Ps. 7:14; היה Job 1:1.

3. *a*. ומעיל קטן תעשה לו אמו[1] *and a little robe his mother made for him.*

המת לי' בעיר יאכלו הכלבים[2] *him that dieth of J. in the city shall the dogs eat.*

b. אחי אנכי מבקש[3] *my brethren I am seeking.* [*thing.*

דבר גדול הנ' דבר אליך[4] *had the prophet bid thee (do) a great*

c. ואתה בריתי תשמר[5] *and thou my covenant shalt keep.*

ויהוה פתהן יערה[6] *Y. will lay bare their secret parts.*

d. וכתב האלת האלה הכהן[7] *and the priest shall write these curses.*

שכלה נשים חרבך[8] *thy sword has made women childless.*

3. From the usual order (see above), there are sometimes found variations, e. g.,

a. *Object, predicate, subject*, which emphasizes the object.

b. *Object, subject, predicate*, which likewise emphasizes the object; this is the usual construction when the predicate is a participle, but elsewhere rare.

c. *Subject, object, predicate*, which emphasizes the subject, and "in prose confers upon the phrase a poetical coloring by transferring the predicate to the end."

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1 1 Sam. 2:19. 3 Gen. 37:16. 5 Gen. 17:9. 7 Num. 5:23.
2 1 Kgs. 14:11. 4 2 Kgs. 5:13. 6 Isa. 3:17. 8 1 Sam. 15:33.

* *Ewald*, Hebrew Syntax, pp. 152, 153.

d. Predicate, object, subject, which emphasizes the subject; this is rare except when the object is a pronominal suffix (see § 38. 2. *c*).

REFERENCES FOR STUDY.

Gen. 1:12....1*a*.
Gen. 1:28....2*c*.
Gen. 2:10....1*c*.
Gen. 21:7....3*d*.
Gen. 23:6....3*c*.
Gen. 42:30....2*a*.
Num. 5:23....3*d*.
Judg. 9:36; 14:4....3*b*.
Judg. 12:11,13....3*d*.
Judg. 17:6....3*c*.
Judg. 17:10....2*c*.
1 Sam. 7:14; 15:1; 17:36; 25:43; 28:18,19...3*a*.
1 Sam. 15:33....3*d*.
1 Sam. 20:20....3*c*.
1 Sam. 25:14....2*a*.
2 Sam. 3:26....1*c*.
Isa. 5:17; 28:17*b*....3*b*.
Isa. 13:18; 17:5; 26:19; 30:24....3*c*.
Isa. 18:5....1*b*.
Isa. 19:13....3*d*.
Jer. 9:19....2*b*.
Ps. 51:5....3*b*.
Job 6:12....1*b*.

39. EMPHASIS.

1. לך ויהוה יהיה עמך[1] *go, and Yahweh be with thee.*
   את הארי הכה עבדך[2] *the lion thy servant smote.*
   בחלומי הנני עמד[3] *in my dream, behold, I stood.*
2. *a.* את העם העביר אתו[4] *the people, he made them to pass over.*
   b. ביום אכלכם ונפקחו[5] *in the day of your eating, then shall be*, etc.
   c. ופילגשו....ותלד גם הוא[6] *and his concubine, she also bare.*
3. ותראהו את הילד[7] *and she saw him, the boy.*
   אנכי נתן להם לבני יש'[8] *I give to them, the children of Israel.*
4. *a.* ואמלטה רק אני[9] *and I only am escaped.* [*own enemies.*
   b. בי אני[10] *in me;* בפיו גם הוא[11] *in his mouth also;* איבי לי[12] *mine*
5. *a.* צדק צדק תרדף[13] *that which is altogether righteous thou shalt*, etc.
   ארץ ארץ ארץ שמעי[14] *O earth, earth, earth, hear.*
   b. לא כי קנו אקנה מאותך[15] *nay, but I will buy from thee.*
   הקם הקימו את השמרים[16] *they had but just set the watch.*
   המלוך תמלך[17] *wilt thou actually reign?*
   אמרתי יצא יצוא[18] *I thought he will certainly go out.*
6. הדם הוא[19] *the blood itself;* אדני הוא[20] *the Lord himself.*
7. לך לך[21] *get thee;* נס לו[22] *he betook himself to flight.*

1 1 Sam. 17:37.
2 1 Sam. 17:36.
3 Gen. 41:17.
4 Gen. 47:21.
5 Gen. 3:5.
6 Gen. 22:24.
7 Ex. 2:6.
8 Josh. 1:2.
9 Job 1:15.
10 1 Sam. 25:24.
11 2 Sam. 17:5.
12 Ps. 27:2.
13 Deut. 16:20.
14 Jer. 22:29.
15 2 Sam. 24:24.
16 Judg. 7:19.
17 Gen. 37:8.
18 2 Kgs. 5:11.
19 Lev. 17:11.
20 Isa. 7:14.
21 Gen. 12:1.
22 Isa. 31:8.

The language has various methods of marking emphasis, some of which have already been treated in other connections. The more important may be grouped as follows:

1. The word to be emphasized is placed, out of the usual order, at the head of its clause (§ 38. 3).

2. The word or phrase is placed independently at the beginning, without grammatical connection with what follows, and is afterwards resumed

a. By a pronoun or another noun.[a]

b. By Wāw, either conjunctive (rare) or consecutive (with Perfect or Imperfect).[b]

c. By both Wāw and a pronoun.

3. The idea is expressed first by a pronoun and then by a noun.[c]

4. When a pronoun is to be emphasized, it is repeated either in the form of a separate pronoun, or of a pronominal suffix.[d]

5. *a*. The word, a noun, is simply repeated, sometimes twice.[e,f]

b. The word, a verb, is written twice; once (generally first) in the form of the Infinitive absolute; a usage (§ 28. 3) found in the expression of (1) antithetic, (2) restrictive, (3) emphatic interrogative, and (4) emphatic declarative sentences.

6. The word to be emphasized is followed by the pronoun הוּא (not הַהוּא = *that*, or *the same*), in the sense of *αὐτός*, *ipse*.

7. The use of the "ethical" dative marks the action as of special importance to the agent.[g]

REMARKS.

(*a*) See § 7. 1–4.

(*b*) See § 25. 2. *d*.

(*c*) This is rare and confined mostly to later writers.

(*d*) See § 11. 1. *a*.; in later writers, however, this construction does not seem to be especially emphatic.

(*e*) Note the repetition of series of words in Ex. 28:34; Num. 17:21; Hos. 8:11; Ezek. 1:20,21; Isa. 53:7; Zech. 12:12–14.

(*f*) See also § 6. 3. *a*.

(*g*) "This mode of expression indicates a special partition in the action by the agent or speaker, a certain earnestness or zeal with which he acts; it occurs as an expression of heartiness more in the diffuse and easy-going popular style, both in poetry and unimpassioned prose."*

REFERENCES FOR STUDY.

Gen. 2:17; 17:14.....2*a*. Gen. 27:37; 42:12.....1.
Gen. 14:10.....5*a*. Gen. 40:9.....2*b*.
Gen. 27:34.....4*b*. Ex. 12:42.....6.

* *Ewald*, Hebrew Syntax, 173.

Num. 14:32.....4.	Hos. 4:14.....6.
Deut. 21:7.....1.	Amos 7:12.....7.
Josh. 24:17.....4a.	Mic. 7:3.....4.
1 Sam. 4:20.....2b.	Hag. 1:4.....4.
2 Sam. 3:13.....1.	Ps. 50:6.....6.
2 Sam. 4:10; 14:10.....2c.	Prov. 3:34.....6.
1 Kgs. 15:13.....2c.	Prov. 10:22,24.....2a.
1 Kgs. 21:19.....4.	Prov. 13:24.....3.
Isa. 6:3.....5a.	Job 6:19.....7.
Isa. 8:13,14.....2a.	Job 29:3.....3.
Isa. 17:6.....3.	Cant. 8:14.....7.
Jer. 2:31; 49:12.....6.	Eccl. 7:24.....5a.
Jer. 9:14; 27:8.....3.	2 Chron. 25:10; 26:14.....3.
Ezek. 21:32.....5a.	

40. Agreement of Number and Gender.

1. הארץ היתה תהו ובהו[1] *the earth was a waste and an emptiness.*
   פקודי יי ישרים[2] *the statutes of Y. are right.*
2. *a.* ותהי שם המגפה גדולה[3] *and the slaughter there was great.*
   ותפקחנה עיני שניהם[4] *and the eyes of both of them were opened.*
   היו אנשים נכלמים[5] *the men were ashamed.*
   b. בא עליך רעה[6] *there comes upon thee evil.*
   לא יסג כלמות[7] *reproaches do not depart.*
   ישר משפטיך[8] *right are thy judgments.*
   חזק ממנו המלחמה[9] *the war was too strong for him.*
3. עיני תראינה[10] *my eyes shall see.*
   ידיכם דמים מלאו[11] *your hands are full of blood.*

The general principles of agreement may be reduced to three:

1. When the *subject* precedes, the predicate agrees with it in gender and number.[a]

2. When the *predicate* precedes, two constructions are possible:

a. The predicate may agree with the subject in gender and number; or,

b. The predicate may assume the *primary form*, viz., third masculine singular, whatever be the number or gender of the following subject.[b]

3. When the subject is *dual*, the predicate generally stands in the plural (though sometimes in the feminine singular.)[c]

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1 Gen. 1:2. 2 Ps. 19:9. 3 2 Sam. 18:7. 4 Gen. 3:7. 5 1 Chron. 19:5. 6 Is. 47:11. 7 Mic. 2:6. 8 Ps. 119:137. 9 2 Kgs. 3:26. 10 Mic. 7:10. 11 Is. 1:15.

4. *a.* עלתה ארמנותיה סירים[1] *her palaces grow up with thorns.*
תשטף ספיחיה[2] *its floods wash away.*
בהמות שדה תערוג[3] *the beasts of the field pine.*
תתחדש נעוריכי[4] *thy youth is renewed.*

b. ויראו איש ישראל[5] *and the men of Israel saw.*
בית שמש קצרים[6] (*men*) *of Beth-shemesh were reaping.*
כי תקראנה מלחמה[7] *when wars arise.*
כל הארץ בוכים[8] *the whole land was weeping.*

5. *a* ויהיו כל ימי אדם[9] *and all the days of Adam were.*
ותשא כל העדה[10] *and all the congregation lifted up.*

b. קול דמי אחיך צעקים[11] *hark! thy brother's blood crieth out.*
קול צפיך נשאו קול[12] *hark! thy watchers lift up the voice.*

c. רב שנים ידיעו חכמה[13] *multitude of years shall teach wisdom.*
קשת גבורים חתים[14] *the bow of the strong is broken.*
עיני גבהות אדם שפל[15] *the eyes of man's pride are cast down*

6. ויבוא נח ובניו[16] *and there went in Noah and his sons.*
ותדבר מרים ואהרן[17] *and there spoke Miriam and Aaron.*
מתו שאול ובניו[18] *Saul and his sons died.* [*pursued.*
ויואב ואבישי אחיו רדף[19] *and Joab and Abishai his brother*

7. *a* מברכיך ברוך[20] *blessed be* (*every one of*) *those who bless thee.* [*death.*
מחלליה יומת[21] (*any one of*) *those who profane it shall be put to*

b שוררי... אין בפיהו נכונה קרבם הוות[22] *my enemies, there is no faithfulness in his mouth, their inward part* (*is*) *depths.*
בפיו יברכו ובקרבם יקללו[23] *with his mouth they bless, but they curse inwardly.*

c. ונשא נס לגוים ושרק לו[24] *and he will lift up his banner to the nations and will hiss to it.*

d. אקים את סכת ד'... פרציהן והרסתיו אקים ובניתיה[25] *I will raise up the tabernacle* (f.) *of David and close up their* (f.) *breaches, and his ruins I will raise up and I will build her.*

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1 Is. 34:13.
2 Job 14:19.
3 Joel 1:20.
4 Ps. 103:5.
5 Jud. 9:55.
6 1 Sam. 6:13.
7 Exod. 1:10.
8 2 Sam. 15:23.
9 Gen. 5:5.
10 Num. 14:1.
11 Gen. 4:10.
12 Is. 52:8.
13 Job 32:7.
14 1 Sam. 2:4.
15 Is. 2:11.
16 Gen. 7:7.
17 Num. 12:1.
18 1 Sam. 31:7.
19 2 Sam. 20:10.
20 Num. 24:9.
21 Exod. 31:14.
22 Ps. 5:9,10.
23 Ps. 62:5.
24 Is. 5:26.
25 Amos. 9:11.

The exceptions to the general principles given above, arising from an adherence to the *sense* rather than the *form*, may be classified as follows:

4. *a.* The predicate may be *feminine singular* when the subject, designating *lifeless objects*, *animals*, *members of the body*, *abstract ideas* (see under § 2. 2. *b*, *c.*) is *plural.*[a]

b. The predicate may be *plural*, when the subject is a collective noun, though *singular.*[c]

5. When the subject is a nominative in the construct relation with a genitive,

a. The predicate always agrees with the genitive, if the nominative is כֹּל *all.*

b. The predicate often agrees with the genitive, if the nominative is קוֹל *voice.*

c. The predicate in poetry may agree with the genitive whenever it is desired to lay upon it special emphasis.[f,g]

6. When the subject consists of two or more nouns joined by וְ, whether preceding or following the predicate, the latter may agree with one and be understood with the other, or may be in the plural and thus agree with them taken together.

7. There is frequently found change from one number to the other; here belong

a. Cases in which an individual subject is generalized or the opposite.

b. Cases in which both individualizing and, later, generalizing take place.

c. Cases in which, after speaking of a multitude, the writer suddenly limits himself to one of that number.

d. Cases in which several changes take place in the same verse, which may only be explained by supposing a desire for variety, or by special considerations characteristic of that verse.

REMARKS.

(*a*) Cf., however, (1) Isa. 21:2; Gen. 35:26; Hos. 10:6; where what seems to be a subject, with which the predicate though following does not agree, is really an accusative with a passive verb; and (2) Gen. 4:7; Eccl. 2:7 (cf. 1 Kgs. 2:21), etc., in which the predicate, disagreeing with its subject, is a participle used as a substantive.

(*b*) The adjective will then be singular masculine; though the number of instances in which the adjective follows this usage is not proportionately so great as in the case of the verb.

(*c*) Cf. עֵינַיִו קָמָה (1 Sam. 4:15).

(*d*) Here the feminine is treated as neuter; cf. the Greek construction, according to which a neuter plural subject takes a singular predicate.

(*e*) On the use of the plural of אדון, בעל (Ex. 21:29), etc., see § 3. 2. *c*.

(*f*) This is the principle everywhere operating when the nominative is a numeral (3 to 10, 100, 1000) in the construct.

(*g*) Cf. also the use of מבחר in Ex. 15:4.

REFERENCES FOR STUDY.

Gen. 1:14; 41:50....2*b*.
Gen. 3:5....3
Gen. 8:22; 15:1; 40:1....6
Gen. 27:29....7*a*.
Ex. 15:20....5*a*.
Ex. 31:14....7*a*.
Lev. 2:2....7*c*.
Deut. 28:32....6
Deut. 28:48....7*c*.
Deut. 32:35....2*b*.
Josh. 8:20....2*b*.
Judg. 20:37....4*b*.
1 Sam. 25:27....2*b*.
2 Sam. 24:13....4*a*.
1 Kgs. 1:41; 14:6....5*b*.
1 Kgs. 22:36....2*b*.
Isa. 23:2; 25:3; 60:5....4*b*.
Isa. 23:13; 30:11; 10:5....7*d*.
Isa. 30:20....3
Jer. 4:14; 12:4....4*a*.
Jer. 8:5; 23:6....7*d*.
Jer. 10:4....7*a*.
Jer. 44:27....4*b*.
Hos. 4:8....7*a*.
Hos. 9:14....3
Mic. 1:13....2*b*.
Hag. 2:16....7*a*.
Zech. 6:14....4*a*.
Ps. 18:28....3
Ps. 18:35....4*a*.
Prov. 3:18....7*a*.
Job 12:7....4*a*.
Job 29:10....5*b*.
Job 32:7; 15:20; 21:21....5*c*.
Job 42:15....2*b*.

V. Kinds of Sentences.

41. Negative Sentences.

1. *a.* (1) ולא יספה שוב אליו עוד[1] *and she returned unto him no more.*
לא יכרת כל בשר עוד[2] *all flesh shall not again be cut off.*
(2) לא תרצח....לא תגנב[3] *thou shalt do no murder...thou shalt not steal.*

b. אל אבושה אל יעלצו אויבי לי[4] *let me not be ashamed, let not my enemies triumph over me.*
אל נא תהי מריבה[5] *pray, let there be no strife.*
אל תוסף דבר אלי עוד[6] *speak to me no more.*

c. לא יהוה שלחני[7] (*it is*) *not Y.* (*but some one else that*) *sent me.*

2. *a.* כל עשב השדה טרם יצמח[8] *no herb of the field had yet*, etc.

b. לבלתי תחטאו[9] *in order that ye may not sin.*

c. אין אבן נראה[10] *no stone was seen.*

d. על בלי הגיד לו[11] *because he did not make known to him.*

e. צדיק לעולם בל ימוט[12] *the righteous shall never be removed.*
ארשת ש' בל מנעת[13] *the desire of his life thou hast not withheld.*
בל יקמו וירשו ארץ[14] *that they may not rise and possess the land.*

f. וכל שריה יהיו אפס[15] *and all her princes were no more.*

1. The most commonly used negatives are לֹא and אַל:

a. לֹא is the *objective*, unconditional negative (= *οὐ*, *οὐκ*), and is used,
(1) with the Perf. and Impf. (Indicative) in ordinary declarative sentences;[a]
(2) with the Imperfect in prohibitory sentences.

b. אַל is the *subjective*, dependent negative, and is used with the Imperfect (Jussive), to express dissuasion, deprecation.[b]

c. The position of לֹא and אַל is immediately before the predicate; but they may stand also before another word when that particular word is to be specially emphasized.[c,d]

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1 Gen. 8:12. 2 Gen. 9:11. 3 Ex. 20:14. 4 Ps. 25:2. 5 Gen. 13:8. 6 Deut. 3:26. 7 Num. 16:29. 8 Gen. 2:5. 9 Ex. 20:20. 10 1 Kgs. 6:18. 11 Gen. 31:20. 12 Prov. 10:30. 13 Ps. 21:3. 14 Isa. 14:21. 15 Isa. 34:12.

2. With the *Perfect and Imperfect* there are found, besides לֹא and אַל, also the following negatives:

a. טֶרֶם *not yet*, sometimes with the Perfect, but more often with the Imperfect in a past sense (cf. § **20.** 1. *b*).

b. לְבִלְתִּי[e] *in order that....not*, very rare, and with an ellipsis of אשר.

c. אַיִן *nothing, there is not;* with this negative the verbal form is generally a Participle (§ **45.** 3); but rarely a finite form is found.

d. בְּלִי[e] *not* (cf. בלתי), generally after a preposition, but in poetry also alone in the sense of לא.

e. בַּל *not*, shorter form of בלי, found only in poetry, and not different from לא.

f. אֶפֶס *no more;* like אין, originally a noun; its more common use is to indicate restriction, limitation.

3. אינני שמע[1] *he is not hearing;* אינני נתן[2] *I do not give.*
אין שר בית הסהר ראה את כל מאומה[3] *the keeper of the prison looked not to anything.*
תבן אין נתן[4] *straw is not given.*

4. *a.* לשמר ולבלתי סור[5] *to keep...and not to turn aside.* [*eat from it.*
אשר צויתיך לבלתי אכל ממנו[6] *which I commanded thee not to*

b. אין עמך להתיצב[7] *it is not possible to stand before thee.*
אין ערך אליך[8] *there is no comparing unto thee.*

c. בלא ראות[9] *without seeing.*

d. מעבר[10] *that they go not over;* מראות[11] *that he could not see.*

5. *a.* עם נבל ולא חכם[12] *a people foolish and unwise.*
לא אלהים[13] *a no-god;* לא עץ[14] *a no-wood.*

b. עצום ואין מספר[15] *strong and without number.*
אין איש[16] *there is no man at all;* אין יוסף[17] *Joseph is gone.*
אדם אין צדיק[18] *no man whatever is just.*

c. מכת בלתי סרה[19] *chastisement without ceasing.* [*of Gideon.*
אין זאת בלתי אם חרב גדעון[20] *this is no other than the sword*

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1 Jer. 7:16.
2 Ex. 5:10.
3 Gen. 39:23.
4 Ex. 5:16.
5 Deut. 17:19,20.
6 Gen. 3:11.
7 2 Chron. 20:6.
8 Ps. 40:6.
9 Num. 35:23.
10 Num. 32:7.
11 Gen. 27:1.
12 Deut. 32:6.
13 Deut. 32:21.
14 Isa. 10:15.
15 Joel 1:6.
16 Gen. 31:50.
17 Gen. 37:29.
18 Eccl. 7:20.
19 Is. 14:6.
20 Judg. 7:14.

d. יִשְׂגֶּה אָחוּ בְלִי מָיִם[1] *can the reed-grass grow without water?*
מִגּוֹי[2] *so as not to be a nation;* מִמֶּלֶךְ[3] *so as not to be king.*

3. With the *participle* אֵין is used almost exclusively; this is in accordance with the original use of אֵין as a negative of substantives (see 5. below), and with the nominal nature of אֵין itself, which is never lost. This combination furnishes the prevailing form for expressing a negative present, though not of course restricted to this use.*f*

4. With the *infinitive* there are found,

a. בְּלָתִי with the preposition לְ, the usual negative of the Inf.

b. אֵין לְ and אֵין, but only in late writers.

c. בִּלְעֲדֵי *without*, with the force of a preposition.

d. מִן *from, so as not, lest*, after verbs which imply *restraint, hindrance*, etc.

5. With *nouns* there are found,

a. לֹא, which gives an opposite meaning, like *un-*, *in-*, *im-;* this usage occurs in the case of substantives as well as of adjectives.

b. אֵין (cf. 3. above), equivalent to *without*, or *un-*, *in-*, *im-*.

c. בִּלְתִּי = בִּלְעֲדֵי, *without, except.*

d. בְּלִי *without, un-, in-.*

e. מִן *so as not to be*, the Inf. הֱיוֹת being supplied in thought.

6. אֵין כֶּסֶף לֹא נֶחְשַׁב לִמְאוּמָה[4] *silver was not at all regarded for anything* (cf. ch. 9:20).
מֵאֵין יֹשֵׁב[5] *without* (= *so that there is*) *no inhabitant.*
הֲמִבְּלִי אֵין אֱ' בְּיִשְׂרָאֵל[6] *is it because there is no god in Israel?*

7. לֹא בְמוֹתוֹ יִקַּח הַכֹּל[7] *he will take nothing in his death.*
לֹא יוּמַת אִישׁ בְּיוֹם הַזֶּה[8] *no man shall be put to death this day.*

8. אַל תַּרְבּוּ....יֵצֵא עָתָק[9] *multiply not....let no arrogance go forth.*
לֹא לָנֶצַח יִשְׁכַּח....תֹּאבַד[10] *not forever shall be forgotten....shall perish.*

6. More than one negative is sometimes employed in order to intensify the negative. This occurs chiefly in the case of מִן with אֵין or בְּלִי, and seldom with the more common negatives.

7. To express *nothing, no one*, the negative is combined with כֹּל or אִישׁ.*h* (§ 14. 2. *d.*)

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1 Job 8:12. 4 1 Kgs. 10:21. 7 Ps. 49:18. 9 1 Sam. 2:3.
2 Jer. 48:2. 5 Isa. 5:9. 8 1 Sam. 11:13. 10 Ps. 9:19.
3 1 Sam. 15:23. 6 2 Kgs. 1:3.

8. In the case of two successive negative sentences, especially when, as in poetry, they are parallel, the negative may be omitted from the second, the influence of the first being deemed sufficient.

REMARKS.

(*a*) A few cases exist of לא with the Jussive, e. g., Gen. 24:8; 1 Sam. 14:36.

(*b*) On the other hand אל is thought by some to stand occasionally in a declarative sentence, e. g., Ps. 41:3; 50:3; Jer. 14:17, though with a stronger force than would have been conveyed by לא.

(*c*) For the use of לא and אל, without a verb, 1 Kgs. 2:30; 11:22; Gen. 19:18; Ruth 1:13.

(*d*) לא cannot stand before a Participle (when used as a verb), an Infinitive absolute, or an Infinitive construct. Note cases in which, through the influence of לא, a Participle passes into a finite verb, Ex. 9:20,21; 13:21,22; 1 Sam. 1:13; 2 Sam. 3:34; Hos. 1:6; Ps. 37:21.

(*e*) The î of בלתי and בלי is the old archaic genitive ending.

(*f*) For cases in which this combination is used of the past, see Gen. 39:23; Jer. 32:33; of the future, Jer 37:14.

(*g*) Cf. זולתי, which is used particularly before a single word; בלתי, before a proposition.

(*h*) It is only when כל = *omnis* that this combination may be found; when כל = *totus*, the לא negatives the idea of wholeness.

REFERENCES FOR STUDY.

Gen. 2:5; 4:15.....7
Gen. 21:26.....5*c*.
Gen. 24:15.....2*a*.
Gen. 31:29.....4*d*.
Ex. 2:12; 5:11.....5*b*.
Ex. 3:2.....2*c*.
Ex. 10:7.....2*a*.
Ex. 14:11.....6
Ex. 22:19.....5*c*.
Num. 11:6; 32:12.....5*c*.
Deut. 17:20.....4*a*.
Deut. 28:55.....6
Josh. 2:8.....2*a*.
1 Sam. 3:3.....2*a*.
2 Sam. 9:3.....2*f*.
1 Kgs. 18:43.....5*b*.
2 Kgs. 1:3,6.....6
2 Kgs. 4:2.....7
Isa. 6:11.....6
Isa. 8:11; 49:15.....4*d*.
Isa. 14:6; 28:8.....5*d*.
Isa. 23:4.....8
Isa. 26:14.....2*e*.
Isa. 52:14.....5*e*.
Jer. 5:7.....5*a*.
Jer. 7:16,17.....3
Jer. 7:32; 10:6,7.....6
Jer. 13:7.....7
Jer. 23:14; 27:18.....2*b*.
Jer. 38:5.....2*c*.
Ezek. 13:3.....2*b*.
Hos. 8:7.....2*d*.
Amos 6:10.....2*f*.
Zeph. 2:2.....6
Ps. 10:4,6,11; 21:3.....2*e*.
Ps. 35:19; 38:2.....8
Ps. 43:1.....5*a*.
Prov. 30:25.....5*a*.
Job 18:15.....6
Job 28:17.....8
Job 30:8.....5*d*.
Job 35:15.....2*c*.
Job 41:18.....2*d*.
Eccl. 8:11.....2*c*.
Esth. 3:8; 7:4.....3
Esth. 4:2; 8:8.....4*b*.
Ezra 9:15.....4*b*.
2 Chron. 5:11; 35:3.....4*b*.
2 Chron. 9:20.....6

42. Interrogative Sentences.

1. זה חסדך את רעך[1] *is this thy kindness to thy friend?* [*Y.*
גם בעיני יפלא נאם יי[2] *shall it also be marvelous in my eyes? saith*
כי לא כן ביתי עם אל[3] *for is not my house so with God?*

2. *a.* התלכי עם האיש הזה[4] *wilt thou go with this man?*
השלום אביכם[5] *is your father well?* [*house?*

b. הנגלה נגליתי אל בית אביך[6] *did I plainly appear to thy father's*

c. השמר אחי אנכי[7] *am I my brother's keeper?*
האתה תבנה לי בית[8] *wilt thou build me a house?* (cf. 1 Chr. 17:4).

d. לראות הקלו המים[9] *to see whether the waters had abated.*

3. הלוא אם תיטיב שאת[10] *is there not a lifting up, if thou doest well?*
הלא זה הדבר אשר דברנו[11] *is not this the thing which we told thee?*

4. *a.* הנלך אל ר' ג' אם נחדל[12] *shall we go to Ramoth-gilead, or shall we forbear?* [*heard?*
הלוא ידעת אם לא שמעת[13] *hast thou not known, or hast thou not*

b. דרשו....אם אחיה[14] *enquire....if I shall recover.*
נראה אם פרחה הגפן[15] *let us see whether the vine has budded.*

1. A sentence is sometimes found to be interrogative, though lacking an interrogative particle. In such cases the arrangement of the words, or the tone of voice in the pronunciation of the sentence, was sufficient to indicate the interrogative force.[a]

2. The interrogative particle הַ (Lat. *an*, Greek ἦ) is employed[b]

a. In questions, the answer to which is entirely doubtful.

b. In questions which are equivalent to a strong affirmative assertion.

c. In questions equivalent to denial, or which call for a negative reply.

d. In indirect questions, equivalent to *whether.*

3. The interrogative particle הֲלֹא (Lat. *nonne*) is employed when it is certain that an affirmative answer is expected.[c]

4. The interrogative particle אִם (strictly *if*) is employed,

a. To introduce the second member of a double interrogative sentence; here the compound form וְאִם (cf. *sive*) is more common.[d]

b. To introduce an indirect question depending upon some preceding thought (cf. the use of הַ above).[e]

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1 2 Sam. 16:17.
2 Zech. 8:6.
3 2 Sam. 23:5.
4 Gen. 24:58.
5 Gen. 43:27.
6 1 Sam. 2:27.
7 Gen. 4:9.
8 2 Sam. 7:5.
9 Gen. 8:8.
10 Gen. 4:7.
11 Ex. 14:12.
12 1 Kgs. 22:15.
13 Isa. 40:28.
14 2 Kgs. 1:2.
15 Cant. 7:13.

5. *a.* (1) מי המחנה[1] *who is* (*what persons are in*) *the camp?* מי שמך[2] *who is thy name?*

(2) מי הוא זה מלך הכבוד[3] *who then is the king of glory?*

(3) מי ישקני מים[4] *who will* (*O that some one would*) *give me*, etc.

b. (1) מה אלה[5] *what* (= *of what kind or character*) *are these?*

(2) מה תריבון עמדי[6] *wherefore do ye strive with me?*

(3) מה יצדק אנוש עם אל[7] *how can a man be just with God?*

(4) מה לנו חלק בדוד[8] *we have no portion in D.* (cf. 2 Sam. 20:1).

(5) מה לכם תדכאו עמי[9] *what mean ye* (*that*) *ye crush my people?*

c. אי זה הדרך הלך[10] *which way did he go?* [*house also?*

6. *a.* מתי אעשה גם א' לביתי[11] *when shall I provide for mine own*

b. כמה ימי שני חייך[12] *how many are the days of the years of thy life?*

c. איכה נדע את הדבר[13] *how shall we know the word*, etc.? [*you?*

איכה אשא לבדי טרחכם[14] *how can I alone bear the burden of*

איכה היתה לזונה ק' נ'[15] *how hath the faithful city become a harlot!*

d. למה תכה רעך[16] *why smitest thou thy fellow?*

למה רגשו גוים[17] *why have the nations raged?*

e. מדוע מהרתן בא היום[18] *why have ye come so soon to-day?*

מדוע פניכם רעים היום[19] *why are your countenances sad to-day?*

5. In reference to interrogative pronouns the following points in addition to what has been said may be noted:

a. מִי *who?*

(1) always refers to *persons*, whatever may be the particular phraseology of the sentence;

(2) is frequently followed by הוא or זה, and the sentence thus rendered more vivid and pointed;

(3) is employed in conveying an optative idea.

b. מָה *what?*

(1) always refers to the nature or character of an object, and the object *may*, of course, be a person.

(2) introduces an expression of reproach or blame, and may be rendered *wherefore?*

[1] Gen. 33:8. [2] Judg. 13:17. [3] Ps. 24:10. [4] 2 Sam. 23:15. [5] Zech. 1:9; 4:4,13. [6] Ex. 17:2. [7] Job 9:2. [8] 1 Kgs. 12:16. [9] Isa. 3:15. [10] 1 Kgs. 13:12. [11] Gen. 30:30. [12] Gen. 47:8. [13] Deut. 18:21. [14] Deut. 1:12. [15] Isa. 1:21. [16] Ex. 2:13. [17] Ps. 2:1. [18] Ex. 2:18. [19] Gen. 40:7.

(3) introduces an objection, or an interrogation implying impossibility, and may be rendered by *how?*

(4) has come in a few cases to be equivalent to a negative, and may be rendered *not.*

(5) with לָךְ or לָכֶם, is used in expressions of strong reproof.

c. אֵי־זֶה *which?* differs from מִי and מָה in being an adjective, though always preceding the noun which it modifies.

6. Aside from interrogative particles and interrogative pronouns, there are many interrogative adverbs. Among others may be noted:

a. מָתַי *when?* sometimes compounded with ל and עַד

b. כַּמָּה *how much? how long?*

c. אֵיכָה *how?* used to inquire as to the *manner* in which a given event is to take place; and also to introduce an expression equivalent to a negative, and to express wonder, lamentation.

d. לָמָּה *wherefore, why?* used to ask for the *purpose* or *aim* of an action.

e. מַדּוּעַ (for מַה־יָּדוּעַ, cf. τί μαθών), *why?* used to ask for the *ground* or *cause* of an action.

REMARKS.

(*a*) This is seen especially in questions arising from great emotion or anxiety, e. g., 1 Sam. 16:4; 2 Sam. 18:29; 2 Sam. 19:23; and also in questions which are connected by ו, and are in antithesis with a preceding declarative statement, e. g., Judg. 11:23; Jon. 4:10,11; Job 10:8,9.

(*b*) In some cases הַ is dropped for euphonic reasons from before words beginning with א or ה, e. g., Gen. 18:12; 1 Sam. 22:15; 2 Sam. 19:23; 1 Kgs. 1:24.

(*c*) For cases of הֲכִי *is it . . . that?* see Gen. 27:36; 29:15; 2 Sam. 9:1; 23:19.

(*d*) Here הַ also may be used, e. g., Judg. 14:15.

(*e*) אִם is still further used after a preceding declarative statement in the sense of *or.*

REFERENCES FOR STUDY.

Gen. 3:13....5*b*.
Gen. 4:6; 47:19....6*d*.
Gen. 18:21; 27:21....2*d*.
Gen. 26:27; 40:7....6*e*.
Gen. 27:21....4*a*.
Gen. 30:2....2*c*.
Gen. 30:30....6*a*.
Gen. 47:8....6*b*.
Ex. 2:13....6*d*.
Ex. 33:16....3
Num. 20:10....2*b*.
Num. 23:26....3
Deut. 7:17....6*c*.
Deut. 13:4....2*d*.
Deut. 31:17....3
1 Sam. 11:12; 16:4....1
1 Sam. 30:15....2*a*.
2 Sam. 1:13....5*c*.
2 Sam. 17:6....4*a*.
2 Sam. 18:29....1
2 Sam. 19:12....6*d*.
1 Kgs. 20:32....2*a*.
2 Kgs. 3:8....5*c*.
2 Kgs. 3:13....5*b*.
2 Kgs. 6:15....6*c*.
Jer. 5:7....5*c*.
Jer. 31:19....2*b*.
Ezek. 18:23....2*c*.

Hos. 10:9; 11:5.....1
Joel 1:2.....2c.
Amos 3:3-6.....4a.
Jon. 1:6.....5b.
Ps. 35:17; 78:40.....6b.
Ps. 42:3.....6a.
Ps. 42:12.....5b.
Job 2:2.....5c.
Job 4:17; 6:5.....2c.
Job 7:21; 25:4.....5b.
Job 11:2.....2b.
Lam. 1:1,2; 4:1,2.....6c.
Neh. 5:7.....1

43. Exclamatory and Optative Sentences.

1. *a.* המלך[1] *O king!* ארץ[2] *O earth!* הפככם[3] *your perverseness!* כלם[4] *you all.*

b. בי אדני[5] *O my lord!* הוי השאננים[6] *O they who are at ease in Zion!* אהה ליום[7] *alas for the day!*

2. *a.* שלום לכם[8] *peace be to you!* ברוך אברם[9] *blessed be Abram.*

b. חי אני[10] *as I live!* חי יהוה[11] *as Yahweh liveth!*
עיניך הראות[12] *by thine eyes which see!* את הדבר[13] *by the word!*

c. חלילה לך מעשת וגו'[14] *far be it from thee to do*, etc.

d. כצדקי וכתמי עלי[15] *according to my righteousness and my integrity, upon me!* [*thee!*

3. *a.* לו ישמעאל יחיה לפניך[16] *would that Ishmael might live before* [*God!*
לו שמעני[17] *O hear me!* לו מתנו[18] *O that we had died!*

b. אם תקטל אלוה רשע[19] *if thou wouldest but kill the wicked, O*

c. מי ישקני מים[20] *O that some one would give me water to drink.*

מי יתן מותנו ביד י'[21] *O that we had died by the hand of Y.*

1. In exclamations there occurs

a. A noun, with or without the article;[a,b] or

b. A noun with an interjection, e. g., בִּי (with אדני), הוֹי, or אַהָהּ (with the dative).[c]

2. Under the head of exclamatory utterance may be classified also

a. Clauses or sentences which have no mark of exclamation.

b. The use of חַי in oaths, and certain other rare expressions (see examples).

c. The common expression חָלִילָה *to the profane*, i. e., *far be it.*

d. Sentences which, for brevity and force, omit the verb *to be.*[d]

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1 1 Sam. 23:20.
2 Job 16:18.
3 Isa. 29:16.
4 Job 17:10.
5 Gen. 43:20.
6 Amos 6:1.
7 Joel 1:15.
8 Gen. 43:23.
9 Gen. 14:19.
10 Num. 14:28.
11 1 Sam. 14:45.
12 Deut. 3:21.
13 Hag. 2:5.
14 Gen. 18:25.
15 Ps. 7:9.
16 Gen. 17:18.
17 Gen. 23:13.
18 Num. 14:2.
19 Ps. 139:19.
20 2 Sam. 23:15.
21 Ex. 16:3.

3. In optative expressions there are found

a. The particle לוּ *if, would that*, used with the Imperfect and Imperative, and, in wishes which cannot be realized, with the Perfect.

b. The particle אִם *if*, cf. לוּ.

c. The interrogative מִי with the Imperfect; and especially מִי יִתֵּן *who would give = would that.*[e]

REMARKS.

(*a*) The *distinctive* article (§ 4. 3. *e.* (2)) is generally employed in prose.

(*b*) Originally in exclamations the third person only was used; in the later writers the second begins to be employed.

(*c*) Here also belong words or expressions used in swearing, however introduced.

(*d*) It should not be forgotten that the Infinitive absolute is used in exclamatory style "(1) when the speaker is too full of his subject to mention the action in any other than an ejaculatory manner, and as briefly as possible, e. g., 2 Kgs. 4:43; Job 40:2; (2) in a kind of vehement and rapid description of a number of actions that excite astonishment or displeasure, e. g., Hos. 4:2; Isa. 21:5."* (Cf. § 28. 5.)

(*e*) מִי יִתֵּן is followed (1) by a verb with or without Wāw Consecutive, (2) by an Infinitive, (3) by a noun.

REFERENCES FOR STUDY.

Gen. 18:25; 44:7,17.....2*c*.
Gen. 30:34.....3*a*.
Gen. 43:20; 44:18.....1*b*.
Num. 20:3.....3*a*.
Deut. 4:3; 11:7; 32:40.....2*b*.
Deut. 5:26; 28:67.....3*c*.
Judg. 9:29.....3*c*.
1 Sam. 30:23.....2*b*.
2 Sam. 15:4.....3*c*.
Isa. 3:6.....2*d*.
Isa. 63:19b.....3*a*.
Jer. 22:24.....2*b*.
Amos 5:18.....1*b*.
Mic. 2:1.....1*b*.
Ps. 4:7; 14:7; 55:7.....3*c*.
Ps. 45:2c; 57:6.....2*d*.
Ps. 81:9; 139:19.....3*b*.
Ps. 81:14.....3*a*.
Prov. 24:11.....3*b*.
Job 6:8; 11:5; 13:5; 14:13; 29:2; 31:35....3*c*.
Job 6:14; 12:5.....2*d*.

44. COPULATIVE SENTENCES.

1. *a.* "ויקרא ליב' ארץ ולמקוה המים וגו[1] *and he called the dry land earth, but the collection of waters he called seas.* [*not eat.*

ומעץ הדעת לא תאכל[2] *but of the tree of knowledge thou shalt*

b. כי אדם לעמל יולד ובני רשף יגביהו עוף[3] *but man is born to trouble as the sparks fly upward.* [*bullock.*

c. קח את פר השור....ופר השני[4] *take the bullock, even the second*

הלא אני מחשה ומעולם[5] *am I not silent, and that from of old?*

d. יר א' אתה ולא חשכת[6] *thou fearest God, and (=for) thou hast not withheld.*

[1] Gen. 1:10. [2] Gen. 2:17. [3] Job 5:7. [4] Judg. 6:25. [5] Isa. 57:11. [6] Gen. 22:12.
* Ewald, *Hebrew Syntax*, pp. 201-203.

2. *a.* בחלומי והנה־גפן לפני[1] *in my dream, (and) behold a vine*, etc.

b. "לא תצא עוד אתנו למ' ולא תכבה וגו"[2] *thou shalt not go out with us henceforth to battle, that thou quench not*, etc.

c. אם זכרתני....ועשית נא....חסד[3] *if thou rememberest me, then do kindness*, etc.

3. ויך את המחנה והמחנה היה בטח[4] *and he smote the camp, while the camp was quiet.*

ויבאו.....ולוט ישב בשער סדם[5] *and they came while Lot was sitting in the gate of Sodom.* [*Hezekiah.*

4. *a.* בימי עזיהו יותם אחז יחז'[6] *in the days of Uzziah, Jotham, Ahaz,*

b. בשר בנפשו דמו לא תאכלו[7] *flesh in its soul, viz., its blood ye shall not eat.*

נקתה לארץ תשב[8] *she shall be desolate, sit upon the earth.*

c. קדשו צום קראו עצרה אספו זקנים[9] *sanctify a fast, call an assembly, gather the old men.*

d ותשמע....את קול הרצין העם[10] *and she heard the noise of the guard, the people.*

1. The conjunction ו *and* is by far the most common copulative conjunction, and serves to join together not only words but sentences.[a,b] It is universally employed except in cases where special emphasis is to be placed upon the conjunctive relation ?[c] But besides its ordinary use as a connective it serves to join to a preceding clause or sentence

a. An *antithetical* clause (here rendered *but*), in which, however, the opposition is indicated not by the ו, but by the arrangement of the words, or by the logical relation of the clauses thus joined.[d]

b. A clause of *comparison* (here rendered *as*), peculiar to poetical style.

c. An *epexegetical* clause (here rendered *even*, *namely*, *and that too*), furnishing a more detailed explanation.

d. A clause of *consequence* or *cause* (here rendered *for*, *since*).[e]

2. Another class of usages in which ו may be called *demonstrative* includes the following :

a. Cases in which the ו follows a prepositional phrase and, in the sense of *then*, connects with it some act or state.

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1 Gen. 40:9. 2 2 Sam. 21:17. 3 Gen. 40:14. 4 Judg. 8:11. 5 Gen. 19:1. 6 Isa. 1:1. 7 Gen. 9:4. 8 Isa. 3:26. 9 Joel 1:14. 10 2 Kgs. 11:13.

b. Cases in which the וְ, with an Imperfect or Imperative, expresses *purpose* or *result* (§ **26.** 2*a*).

c. Cases in which the וְ joins an apodosis to a preceding protasis, not only in conditional but also in causal and relative sentences.*f*

3. Still another usage of וְ is that occurring in circumstantial clauses (§ **45.**), when it is translated *while*, *although*, *after*, etc.

4. Omission of וְ (asyndeton), where it might be expected, is found

a. In lists, enumerations, etc.

b. In expressions added by way of explanation or correction.

c. In a climax, or in highly rhetorical statements.

d. In hurried, abrupt discourse, or where the rapidity of the action is to be emphasized.*g*

REMARKS.

(*a*) For examples in which וְ has the force of *with*, see Gen. 3:24; Judg. 6:5; 1 Sam. 18:6; 25:42; 29:10; Isa. 13:9.

(*b*) For cases of hendiadys, see Gen. 1:14; 3:16; 2 Chron. 16:14; Job 10:17.

(*c*) The conjunctions employed when the connection is to be emphasized are אַף, גַּם, e. g., 1 Sam. 25:43; 22:7; Exod. 10:25; Isa. 40:24; 41:26.

(*d*) The most common adversative conjunctions are (1) כִּי *but* (after a negative), e. g., Gen. 24:3; 45:8; 1 Kgs. 21:15; Exod. 1:19; Josh. 17:18; Ps. 44:8; (2) כִּי אִם *but if*, *but*, e. g., Ps. 1:2; Gen. 15:4; Josh. 17:3; 1 Sam. 8:19. Cf. also כִּי אַף = *how much more*, *how much less*, e. g., 1 Sam. 14:29f.; 1 Kgs. 8:27.

(*e*) Here also belongs the use of וְ in exclamations, e. g., Joel 2:23; 2 Sam. 1:21; Jer. 20:12; and in oaths, e. g., Joel 4:20; Amos 9:5; Hos. 12:6; Jer. 29:23; Isa. 51:15; Deut. 32:31; Ps. 71:19 (so *Ewald*).

(*f*) For the use of Wāw Consecutive with Imperfect and Perfect, see §§ 24, 25.

(*g*) In many stereotyped phrases also וְ is dropped, e. g., מדר דר (Exod. 17:16) for מדר ודר.

REFERENCES FOR STUDY.

Gen. 11:30.....4*b*.
Gen. 13:9.....2*c*.
Gen. 17:21; 42:10.....1*a*.
Gen. 20:3.....1*d*.
Gen. 29:15.....2*c*.
Judg. 5:13,27.....4*d*.
Judg. 6:25; 7:22.....1*c*.
Judg. 16:15.....1*a*.
1 Sam. 15:16.....2*b*.
1 Sam. 15:23.....2*c*.
1 Kgs. 13:18.....4*b*.
2 Kgs. 11:13.....4*d*.
Isa. 3:8.....1*d*.
Isa. 8:9,10.....2*b*.
Isa. 23:4.....4*b*.
Jer. 2:20; 7:9.....4*b*.
Jer. 15:7; 31:21.....4*c*.
Jer. 17:14.....2*b*.
Ezek. 10:12.....4*a*.
Amos 4:5.....4*c*.
Amos 5:4,6,14.....2*b*.
Hab. 2:4.....4*b*.
Zech. 10:6.....2*b*.
Mal. 1:11.....1*c*.
Ps. 7:10; 60:13.....1*d*.
Ps. 45:5.....4*b*.
Ps. 51:9.....2*b*.
Ps. 78:34.....2*c*.
Ps. 88:2.....4*a*.
Prov. 25:3.....1*b*.
Job 12:11; 14:11,12,19.....1*b*.
Job 32:15,16.....4*c*.
Ruth 1:21.....1*a*.
Eccl. 1:5.....1*c*.

45. Circumstantial Sentences.

1. *a.* וימת....והוא שפט את ' ארבעים שנה[1] *and he died, and he had judged (having judged) Israel forty years.*

אל תאחרו אתי ויהוה הצליח דרכי[2] *do not delay me, since Y. hath prospered my journey.*

למה תקראנה לי נעמי וי' ענה בי[3] *why call ye me Naomi, Y. having testified against me?*

b. וירא אליו י'....והוא יושב פתח האהל[4] *and Y. appeared unto him....while he sat before the tent.*

סלם מצב ארצה וראשו מגיע השמימה[5] *a ladder set up on the earth, the top of it reaching to heaven.*

ותעמדון תחת ההר וההר בער באש[6] *and ye stood under the mountain, while the mount was burning with fire.*

c. לא יעשה אבי...ולא יגלה את אזני[7] *my father will do nothing ....without disclosing it to me.*

הלאל ילמד דעת והוא רמים ישפוט[8] *shall any teach God knowledge, seeing that he judges those that are high?*

d. היה רעה....והוא נער[9] *he was tending the sheep....being a boy.*

דברי שלום ורעה בלבבם[10] *who speak peace, while evil is in their heart.*

We frequently find a clause which furnishes material subordinate to that of the principal clause of a sentence; or which describes the condition or circumstances attending the action of the principal verb. Such clauses are termed circumstantial or descriptive and may be considered under the following heads:

1. Circumstantial clauses *following* the principal clause and joined by means of ו (§ 44. 3),

a. With the verb in the *Perfect*, especially in sentences which have a pluperfect or perfect meaning, often rendered by the past participle.

b. With the verb a *Participle*, almost always in clauses which are of a strictly descriptive character.

c. With the verb in the *Imperfect;* less common than either the Perfect or Participle, and for the most part in negative sentences.[a]

d. With no verbal form of any kind.

1 1 Sam. 4:18. 2 Gen. 24:56. 3 Ruth 1:21. 4 Gen. 18:1. 5 Gen. 28:12. 6 Deut. 4:11. 7 1 Sam. 20:2. 8 Job 21:22. 9 Gen. 37:2. 10 Ps. 28:3.

2. *a.* ויחפש בגדול החל[1] *and he searched beginning with the eldest.*

כי ימצא חלל...לא נודע מי הכהו[2] *if one shall be found slain, it not being known who hath smitten him.*

b. מאחרי בנשף יין ידליקם[3] *who tarry late at night while wine inflames them.*

יסתירני...בצור ירוממני[4] *he will hide me...lifting me upon a rock.*

c. יצאו נצבים[5] *they went forth, taking their position* (cf. Ex. 33:8).

שבעים מ' בהנות...מקצצים היו מלקטים[6] *seventy kings, having their thumbs and great toes cut off, gathered*, etc.

d. ויט אהלה בית אל מים והעי מקדם[7] *and he pitched his tent, Bethel being on the west and Ai on the east.* [*his loins.*

ראיתי כל גבר ידיו על חלציו[8] *I saw every man his hands upon*

e. וישבו שלש שנים אין מלחמה[9] *and they remained three years* (*in the condition of*) *absence of war*, i. e., *without war.*

לא תראו פני בלתי אחיכם אתכם[10] *ye shall not see my face* (*in the condition of*) *the absence of your brother*, i. e., *except your brother be with you.*

ויתקעם בלב אב' עודנו חי[11] *and he thrust them into the heart of Absalom while he was still alive.*

ויהי אך יצא יצא י'....ועשו....בא[12] *and it happened, Jacob having only just gone out, that Esau, his brother, came in.*

ויהי השמש באה ועלטה היה[13] *and it happened, the sun having gone down, that there was darkness.*

והיה אתם תמרדו היום....ומחר....יקצף[14] *and it shall be, seeing ye rebel to-day...., that to-morrow he will be wroth*, etc.

3. *a.* ויהי הם מריקים שקיהם והנה וגו"[15] *and it happened, as they were emptying their sacks, that behold*, etc.

b. הוא מוצאת והיא שלחה[16] *she was being brought forth, when she sent*, etc.

המה עם בית מיכה והמה הכירו וגו"[17] *being by the house of Micah, they recognized the voice*, etc.

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1 Gen. 44:12.
2 Deut. 21:1.
3 Isa. 5:11.
4 Ps. 27:5.
5 Num. 16:27.
6 Judg. 1:7.
7 Gen. 12:8.
8 Jer. 30:6.
9 1 Kgs. 22:1.
10 Gen. 43:3.
11 2 Sam. 18:14.
12 Gen. 27:30.
13 Gen. 15:17.
14 Josh. 22:18.
15 Gen. 42:35.
16 Gen. 38:25.
17 Judg. 18:3.

2. Circumstantial clauses *following* the principal clause, and not joined by וְ,

a. With the verb in the *Perfect* (cf. 1. *a* above).

b. With the verb in the *Imperfect* (cf. 1. *b* above).

c. With the verb a *Participle*, to be taken as an accusative of state or condition.[b]

d. With no verbal form, the clause being strictly nominal.

e. In expressions introduced by אַיִן, בְּלִתִּי, בְּלִי, לֹא, etc.[c]

3. Circumstantial clauses *preceding* the principal clause; here arise two cases:

a. Those in which the circumstantial clause, preceding the principal clause, is introduced and supported by the formula וַיְהִי or וְהָיָה (cf. §§ 24. 4; 25. 4).

b. Those in which there is no such introductory formula, the two clauses appearing to be coördinate.[d]

REMARKS.

(*a*) Since לֹא may not be used with a Participle, when this negative is to be employed, the finite form must be substituted.

(*b*) That this is really an accusative appears from the corresponding construction in Arabic.

(*c*) In common use these negatives have become equivalent to prepositions.

(*d*) In circumstantial clauses the subject generally stands first whether the predicate is a finite verbal form, a Participle, or a noun; exceptions occur (1) when הִנֵּה or some such emphatic word comes first, which regularly precedes the verb, e. g., Gen. 8:13; 9:7; 1 Sam. 25:14; (2) in the case of לֹא, Ps. 44:18; (3) even in sentences without a verb, e. g., Ps. 60:3; Gen. 49:10; Isa. 6:6; Amos 7:7.

REFERENCES FOR STUDY.

Gen. 7:6.....3*b*.
Gen. 13:7; 18:10; 19:1; 24:21.....1*b*.
Gen. 19:23; 44:3,4.....3*b*.
Gen. 20:3; 21:4; 24:10; 44:26.....1*d*.
Gen. 21:14.....2*a*.
Gen. 29:9.....3*b*.
Gen. 32:12; 32:31.....2*d*.
Ex. 10:13.....3*a*.
Ex. 21:11.....2*e*.
Ex. 33:12.....1*a*.
Deut. 5:5.....2*c*.
Deut. 9:15a.....1*b*.
Deut. 9:15b.....1*d*.
Josh. 2:5; 4:18.....3*a*.
Josh. 17:14.....1*d*.
Judg. 3:20.....1*b*.
Judg. 3:24; 20:39,40.....3*b*.
Judg. 3:26; 4:21; 16:31.....1*a*.
Judg. 5:19; 6:19; 20:31.....2*a*.
Judg. 6:5.....2*e*.
Judg. 8:4.....2*c*.
Judg. 8:11.....1*a*.
Judg. 13:9.....1*b*.
Judg. 19:11.....3*b*.
1 Sam. 9:14; 20:36.....3*b*.
1 Sam. 18:17.....1*a*.
2 Sam. 20:8.....3*b*.
2 Sam. 23:4.....2*e*.
1 Kgs. 18:12.....3*a*.
2 Kgs. 2:23.....3*b*.

2 Kgs. 5:18.....1b.	Hab. 2:15.....2d.
2 Kgs. 12:7b.....3a.	Hag. 1:4.....2d.
Isa. 1:5; 27:9; 60:11.....2b.	Mal. 1:7.....3b.
Isa. 27:16; 60:9.....2d.	Ps. 7:3.....2e.
Isa. 29:13.....2a.	Ps. 7:3; 78:4.....2c.
Isa. 47:1.....2e.	Ps. 7:7; 57:4; 71:3.....2a.
Isa. 49:21; 53:4.....1a.	Ps. 35:8; 21:12; 62:5; 107:5.....2b.
Isa. 57:19.....2c.	Ps. 69:4.....2c
Jer. 2:27; 23:17; 41:6; 43:2.....2c.	Ps. 78:30,31.....3b.
Jer. 37:13.....3a.	Job 3:18; 9:25.....2a.
Hos. 7:11.....2e.	Job 22:18.....1a.
Joel 1:6.....2e.	Job 24:22; 42:3.....1c.
Mic. 7:1.....2e.	Job 29:24; 34:31.....2b.
Nah. 1:12.....2b.	Ezra 10:6.....2a.

46. Relative Sentences.

1. *a.* כל רמש אשר הוא חי[1] *every creeping thing which is living.*

   b. הנביא אשר שלחו י'[2] *the prophet whom Y. hath sent.*

   c. גוי אשר לא תשמע לשנו[3] *a nation whose language thou dost not understand.* [*come.*

   יהוה אשר באת תחת כנפיו[4] *Y. under whose wings thou hast*

   d. אשר שכנתי שמי שם[5] *where I fixed my name.*

   אשר נשבו שם[6] *whither they were carried away.*

   אשר יצאו משם פלשתים[7] *whence the Phil. have proceeded.*

2. *a.* המים אשר מתחת לרקיע[8] *the waters which (were) under the,* etc.

   האנשים אשר הלכו אתי[9] *the men who went with me.*

   חסדך אשר ראית את עניי[10] *the mercy of thee who hast looked on my affliction.*

   b. האדם אשר יצר[11] *the man whom he had formed.*

   c. עד היום אשר בא[12] *till the day that he come.*

   במקום אשר דבר[13] *in the place that he spoke.*

   העברית אשר שם האחת שפרה[14] *the Hebrew women of whom the name of one was Shiphra.*

3. *a.* וישלח אשר על הבית ואשר על העיר....אל יהוא[15] *and sent he who was over the house, and he who was over the city to Jehu.*

   b. משח את אשר אמר[16] *anoint him whom I shall name.*

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1 Gen. 9:3.
2 Jer. 28:9.
3 Deut. 28:49.
4 Ruth 2:12.
5 Jer. 7:12.
6 1 Kgs. 8:47.
7 Gen. 10:4.
8 Gen. 1:7.
9 Gen. 14:24.
10 Ps. 31:8.
11 Gen. 2:8.
12 2 Sam. 19:25.
13 Gen. 35:13.
14 Ex. 1:15.
15 2 Kgs. 10:5.
16 1 Sam. 16:3.

c. ויאמר לאשר על ביתו[1] *and he said to him who was over his house.*
עם אשר תמצא לא יחיה[2] *with whomsoever thou shalt find.... he shall not live.*

A relative clause may best be understood as the expansion of an adjective or participle. It is generally introduced by אֲשֶׁר (§ 13.), sometimes by זֶה or זוּ (§ 13. 4. *a*)[a,b]; yet in many cases no introductory particle is employed (see below). The principal usages of relative clauses may be classified as follows:

1. Relative sentences introduced by אֲשֶׁר, in which, since אֲשֶׁר is only a *particle* and not a *pronoun*, a special pronoun, pronominal suffix, or adverb, is employed to express the desired idea. The pronoun or pronominal suffix agrees with its antecedent in gender and number,[c] and takes that particular case which the relative particle would have, if a noun.[d] It may, therefore, be,

a. The *subject* of the sentence.

b. The direct *object* of the verb, i. e., an *accusative.*

c. The *genitive* after a construct, or after a preposition.

d. An adverb, viz., שָׁם, used in the sense of *where, whither, whence.*

2. Relative sentences introduced by אשר in which, for the sake of brevity, the special pronoun, pronominal suffix, or adverb referred to above, has been omitted. This is seen in sentences in which

a. The relative particle has the force of *subject*, and especially, where the predicate is a finite verb including the pronominal idea.

b. The relative particle has the force of an *accusative.*

c. The relative particle as an *adverbial accusative* follows a substantive having some general signification of time, place, manner.

3. Relative sentences in which the relative particle includes its antecedent and is equivalent to *he who, those who*, etc. The particle, therefore, has here two constructions. Aside from its connection with the relative clause which it introduces, it has a relation to the principal sentence on which this relative clause depends;[e] thus it may be

a. The *subject* of this principal sentence.

b. The *object* often with a prefixed אֵת.[f]

c. The *genitive* after a preposition.[g,h]

4. *a.* גוי איתן הוא[3] *a nation that is lasting.*
בארץ לא להם[4] *in a land which is not theirs.*
b. דרך לא ידעו[5] *a way they know not.*

[1] Gen. 43:16. [2] Gen. 31:32. [3] Jer. 5:15. [4] Gen. 15:13. [5] Isa. 42:16.

יורנו בדרך יבחר[1] *he teaches him in a way he should choose.*

c. איש היה בארץ עוץ איוב שמו[2] *a man lived in the land of Uz, whose name was Job.*

הדרך ילכו בה[3] *the way in which they must go.*

d. יתרת עשה[4] *the gain that he made.* [*ure.*

אדירי כל חפצי בם[5] *the excellent ones in whom is my whole pleas-*

e. יום אירא[6] *the day I fear;* עת נשברת[7] *the time thou wast broken.*

5. *a.* מקום לא ידע אל[8] *the place* (*of him*) *who knows not God.*

שלח נא ביד תשלח[9] *send now by the hand* (*of him whom*) *thou wilt send.* [*ask.*

נדרשתי ללוא שאלו[10] *I was inquired of by* (*those who*) *did not*

בלעדי אחזה אתה הרני[11] *what is beyond that which I see, teach thou me.*

4. Relative sentences without an introductory particle, especially when the antecedent is *indefinite;* this is found

a. When the relative, or the word to which the relative force is given, is a *subject.*

b. When the relative is the *object* of a verb.

c. When the relative is a *genitive.*

d. When the relative clause follows a noun in the *construct;* this is rare and poetical.

e. When the relative follows a noun, in the construct, which has some general signification of time, place, manner.

5. Relative sentences in which the relative particle, though including its antecedent and equivalent to *he who* (see 3 above), is omitted; this is, for the most part, poetical, though found rarely in late prose writers. The predicate generally stands first in the relative clause, and is thus brought into antithesis with the preceding sentence.

REMARKS.

(*a*) The pronouns מי *who*, מה *what* sometimes also have a relative force, e. g., Gen. 19:12; 1 Sam. 20:4; Isa. 50:8.

(*b*) On the use of the article in a relative sense with a Participle and, rarely, with a finite verb, see § 4. 3. *f.*

(*c*) For agreement also in person, where the antecedent is a pronoun, see Gen. 45:4; Num. 22:30; Isa. 41:8.

1 Ps. 25:12. 4 Jer. 48:36. 7 Ezek. 27:34. 10 Isa. 65:1.
2 Job 1:1. 5 Ps. 16:3. 8 Job 18:21. 11 Job 34:32.
3 Ex. 18:20. 6 Ps. 56:4. 9 Ex. 4:13.

(*d*) This pronominal suffix is regularly separated from the relative by one or more words.

(*e*) Note the double construction seen, for example, in Gen. 38:10; 43:16; 49:1.

(*f*) Distinguish from this the use of את אשר, in the sense of *the fact that, how*, etc., to subordinate as object an entire clause.

(*g*) Cf. the combinations באשר, כאשר, על אשר, etc.

(*h*) Cf. the usage (late and rare) which allows אשר to be followed by a noun in the accusative, Jer. 14:1; 46:1; Ezek. 12:25; Amos 5:1.

REFERENCES FOR STUDY.

Gen. 3:3; 4:11; 7:2; 14:20....2*a*.
Gen. 5:29....1*b*.
Gen. 7:23....3*a*.
Gen. 9:3....1*a*.
Gen. 13:3....1*d*.
Gen. 19:29; 38:25....1*c*.
Gen. 21:3,9; 26:32....2*b*.
Gen. 39:20; 40:13....2*c*.
Gen. 41:25....3*b*.
Gen. 44:9....3*c*
Ex. 4:13....4*d*.
Ex. 4:17....1*c*.
Ex. 4:21,28....2*b*.
Ex. 12:13....1*d*.
Lev. 4:24,33....2*c*.
Lev. 18:11....4*a*.
Num. 17:20....1*c*.
Deut. 1:22....1*c*.
Deut. 4:10....2*c*.
Deut. 9:28; 11:10; 30:3....1*d*.
Deut. 32:37....4*c*.
1 Sam. 15:16....3*b*.
1 Kgs. 11:14....4*a*.
1 Kgs. 11:27....2*c*.
Isa. 8:12....2*c*.
Isa. 29:1....4*c*.
Isa. 31:6....3*c*.
Isa. 37:4....1*b*.
Isa. 43:21....4*d*.
Isa. 55:2....5
Jer. 2:8,11....5
Jer. 15:4....3*c*.
Jer. 44:3....1*b*.
Hab. 1:6....4*a*.
Ps. 4:8; 88:2; 90:15....4*c*.
Ps. 7:5; 27:7....4*b*.
Ps. 12:6; 32:2; 72:12....4*c*.
Ps. 16:3....1*a*.
Ps. 49:13....4*a*.
Ps. 58:5; 65:5; 81:6....4*d*.
Prov. 6:16....4*b*.
Prov. 8:32....5
Job 6:17....4*c*.
Job 19:16....5
Job 38:19,24....4*b*.
Lam. 1:14....5
Neh. 8:10....5

47. *Subject, Object and Adverbial Clauses.*

1. *a*. טוב אשר לא תדר[1] *it is better that thou shouldst not vow.*
   טוב כי תהיה לנו[2] *it is good that thou be to us*, etc.
   b. מי הגיד לך כי עירם אתה[3] *who told thee that thou wast naked?*
   ויאמר כי ישובון[4] *and he said that they should return.*
   c. וירא א' את האור כי טוב[5] *and God saw that the light was good.*
   d. מה אתם אמרים אעשה[6] *what do ye think I should do?*
2. *a*. שאל את נפשו למות[7] *he asked that his soul should die.* [*through.*
   ולא האמין ס' את י' עבר[8] *but Sihon trusted not Israel to pass*

[1] Eccl. 5:4. [2] 2 Sam. 18:3. [3] Gen. 3:11. [4] Job 36:10. [5] Gen. 1:4. [6] 2 Sam. 21:4. [7] 1 Kgs. 19:4. [8] Judg. 11:20.

b. אינם יודעים לעשות רע[1] *they do not know that they do evil.*

c. מעשות יום....כאשר ירא[2] *since he feared to do it by day.*

כי ירא לשבת בצוער[3] *for he feared to dwell in Zoar.*

1. Dependent sentences are found,

a. With the force of a *subject*, introduced by אֲשֶׁר or כִּי.

b. With the force of an *object*, introduced by כִּי.

c. With the logical subject, attracted by the verb of the principal sentence and treated as its object.

d. With no introductory particle, the verb being directly attached to what precedes.

2. A more condensed method of expressing subject and object sentences is seen

a. In the use of an accusative with an Infinitive (cf. the Latin), after verbs of *wishing*, *allowing*, *commanding*, etc.

b. In the same usage, more particularly in later writers, after verbs of *hearing*, *seeing*, *knowing*, etc.

c. In the use of מִן and rarely לְ with the Infinitive after verbs of *fearing*.

3. *a.* אנכי שאל מאתך לאמר לא תראה את פני[4] *I ask of thee, saying, "Thou shalt not see my face."*

ותאמרו לו כי מלך תשים עלינו[5] *and ye have said unto him, "Thou shalt set a king over us."*

ויאמר שאול אל שמואל אשר שמעתי בקול י׳[6] *and Saul said to Samuel, "I have obeyed the voice of Y."*

b. שמעתי עליך לאמר תשמע חלום[7] *I have heard concerning thee, Thou hearest a dream*, etc.

ידעו גוים אנוש המה[8] *let the nations know they are men.*

c. אמר אל גד לאמר לדויד כי יעלה דויד וגו׳[9] *he commanded Gad to say to David that David should go up*, etc.

ויהוה חפץ דכאו החלי אם תשים אשם נפשו יראה זרע יאריך ימים וגו׳[10] *and Yahweh was pleased to bruise him, he put him to grief, (with the understanding that) if he himself should make an offering of guilt, he would see seed, he would prolong days*, etc.

d. לדין עמו....יקרא[11] *he cries....that he will judge his people.*

1 Eccl. 4:17. 2 Judg. 6:27. 3 Gen. 19:30. 4 2 Sam. 3:13. 5 1 Sam. 10:19. 6 1 Sam. 15:20. 7 Gen. 41:15. 8 Ps. 9:21. 9 1 Chron. 21:18. 10 Isa. 53:10,11. 11 Ps. 50:4.

ויקו לעשות ענבים[1] *and he expected that it would produce grapes.*
ויאמרו כל הקהל לעשות כן[2] *and the whole congregation said they would do so.*

3. Under object sentences belongs also what is called direct and indirect discourse. In reference to this it may be noted that

a. Direct discourse is introduced by לֵאמֹר, כִּי, or אֲשֶׁר, which are then equivalent to quotation marks; this is the earlier form and is much more common than the indirect, which, in most cases, would have been employed in English.

b. The gradual introduction of indirect discourse is seen in cases (like those cited above), in which it is only *partly* indirect.

c. That while in the older literature direct discourse prevails, in later writings it becomes customary to employ the Imperfect, with or without כִּי; and that in extended discourse of this kind the voluntative Imperfect is largely used.*

d. That more frequently, however, there is found especially in later writers the construction of the Infinitive with לְ (cf. the Latin).

4. *a.* אשר לא תוכל להרפא[3] *so that thou canst not be healed.*
מה אנוש כי תזכרנו[4] *what is man that thou rememberest him.*

b. (1) אשר ידעון[5] *in order that they know.*

(2) זכור את יום הש' לקדשו[6] *remember the Sabbath day to keep [it holy.*

(3) למען יאמינו[7] *in order that they may believe.*

(4) בעבור תהיה לי לעדה[8] *that they may be to me for a testimony.*

(5) לעלות לעם יגודנו[9] *when it comes up against the people to invade them.*

c. (1) אשר לא ישמעו[10] *in order that they may not understand.*

(2) אל ימשלו בי[11] *that they may not rule over me.*

(3) לבלתי נתן זרע לאחיו[12] *so as not to give seed to his brother.*

(4) וימאסך ממלך[13] *and he hath rejected thee that thou mayest not be king.*

(5) ועתה פן ישלח ידו[14] *and now, lest he put forth his hand.*

5. *a.* כי תעבד את האדמה[15] *when thou tillest the ground*, etc.

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1 Isa. 5:2. 2 1 Chron. 13:4. 3 Deut. 28:27. 4 Ps. 8:5. 5 Josh. 3:7. 6 Ex. 20:8. 7 Ex. 4:5. 8 Gen. 21:30. 9 Hab. 3:16. 10 Gen. 11:7. 11 Ps. 19:14. 12 Gen. 38:9. 13 1 Sam. 15:23. 14 Gen. 3:22. 15 Gen. 4:12.

* Ewald, *Hebrew Syntax*, p. 232.

כי החרשתי בלו עצמי[1] *when I kept silent, my bones wasted.*

b. ויהי כאשר קרב[2] *and as soon as he came nigh.*

c. ויהי במלכו כשבתו[3] *and it came to pass, when he began to reign, as soon as he sat upon,* etc. [*over.*

d. וילינו שם טרם יעברו[4] *and they lodged there before they passed*

e. שבי אלמנה עד יגדל[5] *remain a widow until he be grown.*

עד אשר עברנו את נחל[6] *until we passed over the brook.*

f. אחר חלץ את האבנים[7] *after he hath taken out the stones.*

אחרי הקצות את הבית[7] *after he hath scraped the house.*

g. מאז באתי אל פרעה[8] *since I came unto Pharaoh.*

מאז דברך אל עבדך[9] *since thou didst speak unto thy servant.*

h. ויהי מדי צאתם[10] *and as often as they went out.*

מדי אדבר[11] *as often as I speak.*

4. The more common methods of expressing *consequence* and *purpose* are the following:

a. Clauses indicating *result* or *consequence*, with Imperfect introduced by the particles אֲשֶׁר or כִּי.

b. Clauses indicating *purpose* or *intention*,

(1) with an Imperfect following אֲשֶׁר;

(2) with an Infinitive following לְ;

(3) with an Imperfect following לְמַעַן;

(4) with an Imperfect following בַּעֲבוּר;

(5) with an Imperfect not accompanied by an introductory particle.

c. Clause of *negative purpose*,

(1) with an Imperfect following אֲשֶׁר לֹא;

(2) with an Imperfect following אַל (or בַּל);

(3) with an Infinitive following לְבִלְתִּי;

(4) with an Infinitive or noun governed by מִן;

(5) with an Imperfect following פֶּן.

5. The more common methods of expressing *time* are as follows:

a. Clauses with Perfect or Imperfect following כְּ *when, quum.*

b. Clauses with Perfect or Imperfect following כַּאֲשֶׁר *as soon as, when.*

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1 Ps. 32:3. 4 Josh. 3:1. 7 Lev. 14:43. 10 1 Sam. 18:30.
2 Ex. 32:19. 5 Gen. 38:11. 8 Ex. 5:23. 11 Jer. 20:8.
3 1 Kgs. 16:11. 6 Deut. 2:14. 9 Ex. 4:10.

c. Clauses with Infinitive following בְּ or כְּ, the former = *while, when;* the latter, *as soon as, when.*

d. Clauses with Imperfect, rarely Perfect, following טֶרֶם or בְּטֶרֶם *before.*

e. Clauses with Perfect or Imperfect following עַד, עַד אֲשֶׁר *until* (cf. also עַד כִּי, עַד אִם).

f. Clauses with finite verb, or Infinitive, following אַחַר, אַחֲרֵי *after* (cf. אַחֲרֵי כֵן).

g. Clauses with finite verb or Infinitive after מֵאָז *since.*

h. Clauses with finite verb or Infinitive after כְּמוֹ *as often as.*

REFERENCES FOR STUDY.

Gen. 6:2....1c.
Gen. 12:13....3b.
Gen. 18:33; 27:40....5b.
Gen. 24:15....5d.
Gen. 24:41....5a.
Gen. 46:3....2c.
Ex. 2:2....1c.
Ex. 9:14....4b.
Ex. 12:34....5d.
Ex. 13:17....4c.
Lev. 9:6....1d.
Lev. 14:43....5f.
Num. 20:21....2a.
Deut. 4:40; 29:5....4b.
Deut. 24:4....5f.
Deut. 28:35,57....4a.
Judg. 2:18....5a.
Judg. 4:24....5e.
1 Sam. 8:6....5b.
2 Sam. 1:4....3a.
2 Sam. 21:4....3b.
1 Kgs. 5:17; 11:28....1c.
1 Kgs. 14:28....5h.
1 Kgs. 15:13....4c.
2 Kgs. 2:9....5d.
2 Kgs. 9:37....4a.
Isa. 22:14....5e.
Isa. 28:19....5h.
Isa. 38:15,16....3c.
Isa. 43:2....5a.
Jer. 1:5....5d.
Jer. 13:21; 15:15....2b.
Jer. 18:7; 34:8,9....3d.
Jer. 36:9....2a.
Jer. 44:18....5g.
Ezek. 40:1....5f.
Hos. 5:15; 10:12....5e.
Hos. 7:12....5b.
Amos 7:4....3d.
Jonah 4:8....2a.
Zech. 8:20....1a.
Ps. 8:4....5a.
Ps. 9:15....4b.
Ps. 55:7-9....3c.
Ps. 76:8....5g.
Ps. 104:27....3d.
Ps. 119:58....3a.
Job 6:11; 7:12; 15:14....4a.
Job 16:4,5; 31:1-4....3c.
Job 16:8; 30:28....4b.
Lam. 1:10....1d.
Dan. 1:3-5....3d.
1 Chron. 15:16; 17:25; 21:18; 22:2....3d.

48. CONDITIONAL SENTENCES.

1. *a.* דִּבַּשְׁתָּ מָצָאתָ אֱכֹל דַּיְּךָ[1] *if thou hast found honey, eat (only) enough for thee.*

וְעָזַב אֶת אָבִיו וָמֵת[2] *and if he leaves his father, he will die.*

[1] Prov. 25:16. [2] Gen. 44:22.

b. אם אמצא חמשים צדיקים[1] *if I find fifty righteous.*

c. לו חכמו ישכילו[2] *if they had been wise they would understand.*

d. "לולי י' צ' הותיר וגו[3] *except Y. of hosts had left to us.*

e. כי תאמר בלבבך[4] *if thou shalt say in thy heart.*

f. לא ישוב כי אם הרוה[5] *it does not return unless it has watered.*

2. *a.* ....את שני בני תמית אם לא[6] *my two sons thou shalt kill if I do not*, etc. [*by me.*

אם....תשוב....לא דבר י' בי[7] *if thou return, Y. hath not spoken*

b. אם חטאתי ושמרתני[8] *if I sin thou watchest me.*

c. אם השמאל ואימינה[9] *if thou goest to the left, then I will go to the right.*

d. כי עתה שלחתני[10] *for then thou hadst sent me away.*

1. The *protasis* of a conditional sentence may be introduced

a. Without an introductory conditional particle of any kind, in which case the conditional idea is indicated by the logical relation of the clause to that with which it may be connected (see below).

b. By the particle אִם[a] *if* (negative, אִם לֹא *if not, unless*), less often הִנֵּה[b] *if*, used with the Perfect, Imperfect, Participle,[c] or Infinitive[d] (with suffix).

c. By the particle לוּ *if*, implying that the statement made is one which is not true or cannot be fulfilled; it is used with the Perfect, Imperfect, Participle, and in elliptical expressions with the Imperative.

d. By the particle לוּלֵי (= לוּ *if*, לֵי = לֹא *not*), implying that the condition has a real existence, used with the Perfect, Imperfect, or Participle.

e. By the particle כִּי, properly *so let it be assumed, suppose that, if*;[e,f]

f. By the particle כִּי אִם *but if, unless*,[g] always after a negative.

2. The *apodosis* of a conditional sentence may be introduced,

a. Without any introductory particle.

b. By Wāw Consecutive, the verb standing in the tense demanded by the context.

c. By Wāw Conjunctive, a rare usage.

d. By כִּי עַתָּה, or כִּי אָז[h] *for now, in that case.*

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1 Gen. 18:26. 2 Deut. 32:29. 3 Isa. 1:9. 4 Deut. 7:17. 5 Isa. 55:10. 6 Gen. 42:37. 7 1 Kgs. 22:28. 8 Job 10:14. 9 Gen. 13:9. 10 Gen. 31:42.

3. את שני בני תמית אם לא אביאנו[1] *my two sons thou shalt kill if I do (shall) not bring him back.*

"אם יהיה לבן חיל לא יפל וגו"[2] *if he shall become a worthy man, there shall not fall,* etc.

a. אם אמצא....חמשים צדיקים....ונשאתי וגו"[3] *if I shall find fifty righteous....then I shall pardon.*

b. ואם לא (תתן) לקחתי בחזקה[4] *and if thou wilt not give, I will take it by force.*

4. אם יוכל איש למנות....זרעך ימנה[5] *if a man should be able to number....thy seed might be numbered.*

כי תעלה בבל השמים....יבאו שדדים לה[6] *though Babylon should mount to heaven....spoilers would come to her.*

5. אם בא לראות שוא ידבר[7] *if he (at any time) hath come to visit me, he will speak falsehood.*

אם שנותי ברק חרבי....אשיב נקם[8] *if at any time I have whet my glittering sword....I will requite vengeance.*

a. אם לא הביאתיו....וחטאתי[9] *if I have not brought him back, then I shall be guilty.*

b. יבש חציר....כי רוח יי' נשבה בו[10] *grass will wither if the breath of Y. hath blown upon it.*

6. אם הניא אביה....נדריה....לא יקום[11] *if her father shall have disallowed her.....her vows....shall not stand.*

a. אם נטמאה ותמעל....ובאו[12] *if she shall have defiled herself, and been faithless, then they shall come.*

7. לו החיתם אותם לא הרגתי אתכם[13] *if you had kept them alive, I should not have killed you.*

לולי יי' צ' הותיר לנו....כסדם היינו[14] *except Y. of hosts had left us a very small remnant, we should have been as Sodom,* etc. [*stand this.*

a. לו חכמו ישכילו זאת[15] *if they had been wise, they would understand this.*

אם שכחנו שם אלהינו.....הלא א' יחקר זאת[16] *if we had forgotten the name of our God....would not God find this out?*

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[1] Gen. 42:37.
[2] 1 Kgs. 1:52.
[3] Gen. 18:26.
[4] 1 Sam. 2:16.
[5] Gen. 13:16.
[6] Jer. 51:53.
[7] Ps. 41:7.
[8] Deut. 32:41.
[9] Gen. 43:9.
[10] Isa. 40:7.
[11] Num. 30:6.
[12] Num. 5:27.
[13] Judg. 8:19.
[14] Isa. 1:9.
[15] Deut. 32:29.
[16] Ps. 44:21,22.

As regards the usage of tense in conditional sentences the principles given in §§ **16.–24.** hold good. It is only necessary, therefore, to classify the more important forms.

3. In the *first* form, the protasis presents distinctly a future case (as, *if I (shall) find him*), and the apodosis denotes what *will be* the result (as, *I will inform him*). The *Imperfect* is employed in both.[i,j,k] But in the apodosis there is found also

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ **25.** 1. *b*).

b. The Perfect of *certainty* which is equivalent to an Imperfect (§ **19.** 1).

4. In the *second* form, the protasis presents a future case, but less distinctly (as, *if I should find him*); the apodosis denotes what *would* (or *might*) *be* the result. The Imperfect is employed in both.[l,m,n]

5. In the *third* form, the protasis presents a future case, but one of an entirely uncertain and indefinite character, and regarded from the stand-point of the past (as, *if I shall have at any time found him*); the apodosis denotes what *will be* the result in case this contingency is realized. Here the Perfect is found in the protasis[o] and the Imperfect in the apodosis; but in the apodosis there is also found

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ **25.** 1. *b*.).

b. The Perfect in the sense of the Future Perfect (§ **19.** 3).

6. In the *fourth* form the protasis presents a case either strictly past, or past as viewed from a definite moment fixed in the context (as, *if I have in the past*, or *shall have at a particular time, found him*) the apodosis denotes what *will be* the result immediately or at the particular moment referred to. The Perfect[p] (either present perfect, § **17.** 2, or perfect of the immediate past, § **18.** 1, or future perfect, § **19.** 3) is used in the protasis, the Imperfect in the apodosis; but in the apodosis there is also found

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ **25.** 1. *b*.).

7. In the *fifth* form, the protasis presents a case which is supposed not to have been fulfilled (as, *if I had found him*); the apodosis denotes what *would have been* the result if the supposed case had been realized (as, *I should have informed him*). The Perfect is used in both members.[q,r,s,t] But in the apodosis there is found

a. The *Imperfect* instead of the Perfect, when reference is made to the present (as, *I should now inform him*).

8. *a.* ועזב את אביו ומת[1] *and (if) he leave his father, he will die.*
וראה כל העם וקם[2] *and (if) all the people saw, they stood up.*

b. והביאה לי ואכלה[3] *and (if thou) bring it to me [and] I will eat.*
שמעו....אלי ואכלו טוב[4] *(if ye) hearken to me [and] (ye will) eat good.*
נקבה שכרך עלי ואתנה[5] *(if thou wilt) specify to me thy hire [and] I will give it.*
ואראו ואין איש[6] *and (if) I looked, there was no man.*

c. הנך הולך מאתי והכך האריה[7] *behold, thou goest from me and a lion shall slay thee.* [*avenged*, etc.
כל הרג קין שבעתים יקם[8] *should any one kill Cain, he should be*

9. *a.* אם אקח מכל אשר לך[9] *(may he punish me) if I take of all that is thine = I will not take.*
אם לא כאשר דברתם....כן אעשה[10] *(God do so to me, and more also), if I do not do according to what ye have spoken = I will surely do it.*

b. ועתה אם תשא חטאתם ואם אין מחני[11] *and now if thou wilt forgive their sin [it is well], but if not, blot me out.*

c. לא אשלחך כי־אם ברכתני[12] *I will not let thee go....yes, if thou bless me, (then I will let thee go).*

d. לו הואלנו ונשב בעבר הירדן[13] *oh that we had been content and had remained beyond the Jordan.*

8. Certain classes of sentences, conditional in force, though not in form, may be grouped as follows:

a. Sentences containing two members, each of which has as its verb a Perfect with Wāw Consecutive (as, *and I used to find him, and inform him*, or *and I find him, and I inform him = and if I found him I should inform him*, or *and if I find him, I inform him*). This Perfect is a frequentative (§ 25. 1. *a*). The usage occurs in the sphere of past, present or future time.

b. Sentences containing two members, both of which have Imperatives; or one, an Imperative, the other a Jussive or Cohortative; or both, Jussives (as, *find him and inform him = if you find him, you shall*

1 Gen. 44:22. 2 Ex. 33:10. 3 Gen. 27:4. 4 Isa. 55:2. 5 Gen. 30:28. 6 Isa. 41:28. 7 1 Kgs. 20:36. 8 Gen. 4:15. 9 Gen. 14:23. 10 Num. 14:28. 11 Ex. 32:32. 12 Gen. 32:27. 13 Josh. 7:7.

inform him, or *find him and I will inform him*, or *let me find him and I will inform him*).[u]

c. Sentences with a participle (often preceded by הִנֵּה) in the protasis, an Imperfect, or Perfect with Wāw Consecutive in the apodosis.

9. In certain usages, one or the other member of the conditional is regularly omitted. This is seen in

a. In the expression of the oath, the apodosis, viz., *I lift my hand to God that he may punish me*, or *God do so to me and more also*, having been dropped. Here אִם = *assuredly not*; אִם לֹא = *assuredly*.

b. In the case of the first apodosis of two consecutive conditional sentences, this apodosis being easily supplied from the context.

c. In the case of the elliptical conjunction כִּי אִם = *yes, if*, the real apodosis having strictly to be supplied.[v]

d. In the expression of a *wish* which is not, or cannot be, realized.

REMARKS.

(*a*) For אִם in the sense of *although*, 1 Sam. 15:17; Jer. 5:2; 14:7.

(*b*) See Ex. 4:1; 8:22 and compare הִנֵּה, § 48. 8. *c*.

(*c*) See Judg. 9:15; 11:9; 1 Sam. 6:3.

(*d*) Cf. אִם אמרי (Job 9:27) *if my saying* = *if I say*.

(*e*) Cf. sentences introduced by כִּי *when*, § 47. 5. *a*.

(*f*) Cf. the distinction between אִם and כִּי in Ex. 21:2–5, where כִּי is used before a general ordinance, אִם, before the particular details.

(*g*) To be distinguished from this are other usages of כִּי אִם, viz., (1) *that if, because if, for if*, e. g., 1 Kgs. 20:6; Deut. 11:22, and (2) *but*, the אִם having lost its force, Ps. 1:1; Josh. 17:3.

(*h*) Here belong cases in which the protasis has been omitted, e. g., Ex. 9:15; 1 Sam. 13:13; 2 Kgs. 13:19.

(*i*) The voluntative Imperfect or Imperative may be substituted for the ordinary Imperfect, e. g., 1 Sam. 20:21; 21:10; 2 Kgs. 2:10.

(*j*) The Participle (according to § 20. 2. (*h*)) may also be substituted for the Imperfect, e. g., Gen. 4:7; Lev. 21:9.

(*k*) For cases in which the Imperfect in apodosis refers to the past in the frequentative sense, see Gen. 31:8; Ex. 40:37.

(*l*) While the Greek uses in the first form the subjunctive, in the second the optative, and thus distinguishes them, the distinction in Hebrew can be seen only from the context.

(*m*) When both members are parallel in thought, the particle is translated *if*; when contrasted, it may be rendered by *though*.

(*n*) Here, too, the Participle may be substituted for the Imperfect.

(*o*) Notice that this Perfect is continued by a Perfect with Wāw Consecutive, not by an Imperfect with Wāw Consecutive, e. g., Gen. 43:9; Job 11:13,14.

(*p*) Notice that this Perfect is continued by an Imperfect with Wāw Consecutive, e. g., Judg. 9:16–19.

(*q*) By the omission of the apodosis there arises a common expression for a *wish* that has not been realized, e. g., Josh. 7:7; Isa. 48:18,19; 63:19.

(r) By the omission of the protasis and the use of הִנֵּה אָנֹכִי arise such cases as 1 Sam. 13:13; Ex. 9:15, etc.

(s) Here the Greek likewise employs past tenses in both protasis and apodosis.

(t) Examine 2 Sam. 18:18; Ps. 81:14, 17 and note the use of the Participle in the protasis and the Imperfect in the apodosis as, if I *stand* him now, I *would tell* him.

(u) Cf. § 23. 2. d., under which many of the cases here cited may also be classified, e. g., do *this* and *live* may be *do this that you may live*, or if *you do this*, you *will live*.

(v) Here belong also גַּם . . . גַּם, εἴτε . . . εἴτε, *whether . . . or*, cf. *sive . . . sive*.

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Gen. 24:8; 32:9.....3a.
Gen. 32:29.....9c
Gen. 33:13.....1a.
Gen. 42:15.....9a.
Gen. 42:18.....8b.
Gen. 42:38.....8a.
Gen. 43:9.....1b.
Gen. 43:10.....2d.
Gen. 46:33.....1c
Ex. 4:14.....8a.
Ex. 7:9.....8b.
Ex. 7:9.....1c.
Ex. 19:5.....3a.
Num. 10:17,18.....8a.
Num. 14:28.....9a.
Num. 15:24; 35:22-24.....6a.
Num. 32:23.....3b.
Deut. 4:29a.....8a.
Deut. 6:20,21.....3a.
Deut. 32:26.....7
Deut. 32:27.....1d.
Deut. 32:41.....5
Josh. 14:9.....9a.
Judg. 5:8.....9a.
Judg. 6:18.....8a.
Judg. 9:16–20.....9b.
Judg. 13:23.....1c.
1 Sam. 3:17.....9a.
1 Sam. 17:34,35.....8a.
1 Sam. 20:6.....3a.
1 Sam. 25:34.....1d,
1 Sam. 25:34.....7
1 Sam. 26:19.....6
2 Sam. 2:27.....3d.
2 Sam. 3:35.....9a.
2 Sam. 15:33.....5a.
2 Sam. 17:9.....8c
2 Sam. 18:12.....1c.
2 Sam. 18:13.....7a.
1 Kgs. 1:52.....3
1 Kgs. 8:30.....8a.
2 Kgs. 3:14.....3d.
2 Kgs. 5:13.....7a.
2 Kgs. 7:4.....3d.
2 Kgs. 7:3,19.....8c
Isa. 1:15,18.....4
Isa. 6:13.....1a.
Isa. 8:9,10.....8b.
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Ps. 7:4,5.....6
Ps. 7:4,5.....1b.
Ps. 23:4; 27:3; 30:12.....4
Ps. 69:7; 94:18.....5
Ps. 73:15.....7
Ps. 75:3.....3
Ps. 119:15.....9b.
Prov. 3:9,10; 4:8; 20:13,26.....8b.
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" 7:4.....27. 2. c.

Gen. 7:7.....40. 6.
" 7:9.....15. 9. a
" 7:13.....2. 1. a. R. (*a*)
" 7:13.....8. 2. c.
" 7:20.....33. 3.
" 7:23.....12. 1. f.
" 8:3,5.....28. 3. d.
" 8:5.....15. 8. c. R. (*g*)
" 8:8.....42. 2. d.
" 8:12..... ..... 41. 1. a.
" 8:13.....45. 3. b. R. (*d*)
" 8:14.....9. 5. d.
" 8:17.....25. 1. c.
" 8:21.....8. 1. a.
" 9:2..... 8. 1. b.
" 9:3.....46. 1. a.
" 9:4.....44. 4. b.
" 9:7.....45. 3. b. R. (*d*)
" 9:11.....41. 1. a.
" 9:14.....25. 4. a.
" 9:20.....9. 3. b. R. (*c*)
" 9:22.....11. 2. a. R. (*f*)
" 9:24.....34. 2.
" 9:25.....9. 4. a.
" 10:4.....46. 1. d.
" 10:8.....17. 1.
" 10:9.....21. 2.
" 11:1.....6. 1. e. R. (*d*)
" 11:3.....4. 3. d.
" 11:7.....3. 2. c. R. (*e*)
" 11:7.....22. 4. c.
" 11:7.....47. 4. c.
" 11:9.....37. 2. b.
" 11:10.....15. 6.
" 11:28.....8. 1. a. R. (*c*)
" 12:1.....11. 2. c.
" 12:1.....39. 7.
" 12:2.....23. 2. a.
" 12:4.....15. 5.
" 12:8.....45. 2. d.
" 12:12.....22. 1.
" 12:13.....25. 1. c.
" 12:13.....25. 1. c. R. (*f*)
" 12:19..... ...24. 2. b.
" 13:1.....11. 1. R. (*b*)
" 13:2.....4. 3. d. R. (*b*)
" 13:7..... ...4. 3. d.
" 13:8..... .....41. 1. b.
" 13:9.....33. 1. a.
" 13:9.....48. 2. c.
" 13:10.....4. 3. e.
" 13:10.....37. 2. d.
" 13:11.....14. 2. f.
" 13:15.....7. 5.
" 13:16.....22. 4. b.
" 13:16.....29. 4. b.
" 13:16.....48. 4.
" 14:1.....24. 4.
" 14:8 ....11. 1. b.
" 14:10.....6. 1. e. R. (*d*)
" 14:10.....6. 3. c.
" 14:10.....33. 1. a. R. (*c*)

Gen. 14:13.....4. 3. d. R. (*b*)
" 14:18.....9. 5. b.
" 14:19.....9. 2. c. R. (*c*)
" 14:19.....43. 2. a.
" 14:22.....18. 1.
" 14:23.....48. 9. a.
" 14:24.....48. 9. a.
" 15:1.....12. 1. a.
" 15:1.....5. 2.
" 15:1.....28. 2. b, R. (*g*)
" 15:2.....11. 2. d. R. (*k*)
" 15:4 .....44. 1. a. R. (*d*)
" 15:6.....26. 1. c.
" 15:6.....31. 5.
" 15:8.....22. 1.
" 15:12.....4. 3. e.
" 15:12.....29. 3. b.
" 15:13.....13. 3. a.
" 15:13.....46. 4. a.
" 15:17.....24. 4.
" 15:17.....45. 2. e.
" 15:18.....6. 3. d.
" 15:18.....8. 3. c.
" 15:18.....19. 1.
" 16:7..... 9. 3. b. R. (*c*)
" 16:8.....22. 3. d. R. (*c*)
" 16:12.....8. 3. b.
" 16:12.....22. 1.
" 17:2.....6. 3. a.
" 17:4..... .....7. 4.
" 17:5.....37. 2. a. R. (*b*)
" 17:9.....38. 3. c.
" 17:10.....28. 5. R. (*b*)
" 17:12.....9. 1. b.
" 17:17.....15. 6.
" 17:18.....43. 3. a.
" 17:19.....27. 2. c.
" 17:20.....25. 1. c.
" 17:25..... ....34. 8.
" 18:1.....27. 2. a.
" 18:1.....33. 1. b.
" 18:1.....45. 1. b.
" 18:3.....11. 1. R. (*e*)
" 18:3.....11. 2. d. R. (*k*)
" 18:6..... .....6. 2.
" 18:9.....37. 5. d.
" 18:12..... ....14. 1. c.
" 18:12.....19. 4. R. (*d*)
" 18:12.....42. 2. R. (*b*)
" 18:13.....12. 1. e.
" 18:14.....14. 2. b.
" 18:18.....25. 1. c.
" 18:20.....8. 1. b.
" 18:21.....4. 3. f.
" 18:21 .....13. 4. b.
" 18:25.....29. 2. a.
" 18:25.....43. 2. c.
" 18:26.....48. 1. b.
" 18:26.....48. 3. a.
" 18:28.....30. 2.
" 18:29.....15. 7. a.
" 18:30.....23. 1. c.

Gen. 18:31.....15. 7. a.
" 19:1.....33. 8. b.
" 19:1.....44. 3.
" 19:5.....4. 3. a.
" 19:5.....12. 1. c.
" 19:8.....14. 2. d.
" 19:11.....4. 3. d.
" 19:12.....14. 2. b.
" 19:12.....46. R. (*a*)
" 19:18.....41. 1. c. R. (*c*)
" 19:19.....11. 1. R. (*e*)
" 19:19.....28. 3. b.
" 19:24.....11. 1. R. (*c*)
" 19:30.....47. 2. c.
" 19:32.....31. 1.
" 19:33.....5. 2.
" 20:1.....33. 1. a. R. (*c*)
" 21:3.....13. 1. R. (*a*)
" 21:3.....13. 4. b.
" 21:5.....29. 1. c.
" 21:7. .....19. 4. R. (*d*)
" 21:16.....28. 2. b. R. (*g*)
" 21:22.....24. 4.
" 21:25.....26. 1. c.
" 21:30.....16. 2. c.
" 21:30.....47. 4. b.
" 22:2.....23. 1. a. R. (*i*)
" 22:3.....3. 3.
" 22:5.....23. 2. a.
" 22:6.....4. 3. b.
" 22:12... .....44. 1. d.
" 22:20..... 6. 1. c. R. (*c*)
" 22:24.....39. 2. c.
" 23:4.....2. 1. b.
" 23:11.....19. 1.
" 23:13.....43. 3. a.
" 23:19.....11. 1. b.
" 24:3.....9. 2. c.
" 24:3.....44. 1. a. R. (*d*)
" 24:4.....6. 1. c. R. (*c*)
" 24:8.....41. 1. a. R. (*a*)
" 24:10.....3. 5. b.
" 24:14.....2. 3. a.
" 24:14.....25. 1. c. R. (*f*)
" 24:15.....20. 1. b. R. (*e*)
" 24:22.....15. 2. c. R. (*c*)
" 24:23.....12. 2. b.
" 24:30.....29. 2. b. R. (*g*)
" 24:36.....11. 1. R. (*c*)
" 24:49.....27. 1. b.
" 24:56.....23. 1. a. R. (*f*)
" 24:56.....45. 1. a.
" 24:58.....42. 2. a.
" 24:62, 63.....24. 1. a.
" 24:63.....2. 2. a.
" 24:65.....12. 2. a.
" 24:65 ....4. 3. c.
" 25:1.....36. 1.
" 25:23..... ...8. 2. a.
" 26:10.....25. 1. c. R. (*f*)
" 26:18.....36. 1.
" 26:22 .....25. 2. b.

Gen. 26:28. .....28. a.
" 26:32.....13. 1. R. a.
" 27:1.....10. 2.
" 27:1.....29. 1. c.
" 27:1.....41. 4. d.
" 27:4.....23. 2. d.
" 27:4.....48. 8. b.
" 27:12.....25. 1. c. R. (*f*)
" 27:20.....36. 3.
" 27:23,24..... . 24. 2. e.
" 27:30.....45. 2. e.
" 27:33.....24. 5.
" 27:36.....12. 1. e.
" 27:36.....31. 5.
" 27:36.....42. 3. R. (*c*)
" 27:37.....31. 3.
" 27:42.....34. 11.
" 27:42.....35. 1.
" 27:42.....37. 2. a. R. (*b*)
" 27:44.....15. 1.
" 27:45... .....15. 1.
" 28:12 .....38. 1. c.
" 28:12.....45. 1. b.
" 28:13.....7. 1.
" 28:15.....19. 3. R. (*b*)
" 28:17.....10. 2.
" 28:17.....12. 1. a.
" 28:17.....12. 2. e. R. (*g*)
" 28:17.....27. 3. b.
" 28:19.....4. 2. c,
" 28:20,21..25. 1. c. R. (*f*)
" 29:2.....20. 2. R. (*h*)
" 29:7.....29. 1. b.
" 29:15.....42. 3. R. (*c*)
" 29:30.....10. 4. a.
" 29:35.....4. 3. a.
" 30:28.....48. 8. b.
" 30:30.....42. 6. a.
" 31:8.....43. 3. R. (*k*)
" 31:9.....2. 1. c.
" 31:13.....9. 3. a. R. (*a*)
" 31:15.....28. 3. a. R. (*e*)
" 31:15.....28. 3. c. R. (*g*)
" 31:20.....13. 4. b. R. (*e*)
" 31:20.....41. 2. d.
" 31:22.. .....13. 2. R. (*c*)
" 31:22ff....4. 1. a. R. (*a*)
" 31:32.....46. 3. c.
" 31:42.....48. 2. d.
" 31:50.....41. 5. b.
" 32:6.....23. 2. R. (*m*)
" 32:11.....18. 2.
" 32:16.....2. 2. a.
" 32:27.....48. 9. c.
" 32:31.....24. 1. a.
" 32:31.....33. 5.
" 33:5. .....10. 2. a.
" 33:5.....31. 4.
" 33:8.....10. 2. a.
" 33:8.....42. 5. a.
" 33:18.....33. 1. a.
" 34:8.....7. 2.

Gen. 34:21.....7. 7.
" 35:13.....46. 2. c.
" 35:26.....40. 1. R. (*a*)
" 37:2.....27. 2. a. R. (*g*)
" 37:2.....45. 1. d.
" 37:3.....10. 4. a. R. (*f*)
" 37:5..... .....32. 1.
" 37:5.....36. 3.
" 37:5,6.....24. 2. e.
" 37:7..... ...20. R. (*a*)
" 37:7.....27. 2. a.
" 37:8.....32. 4.
" 37:8.....39. 5. b.
" 37:15.....21. 1.
" 37:16 ....27. 2. b.
" 37:16.....38. 3. b.
" 37:19.....8. 3. e.
" 37:19.....10. 5.
" 37:20.....1. 2.
" 37:25.....1. 3.
" 37:26. ...25. 1. c. R. (*f*)
" 37:29.....37. 5. d.
" 37:29.....41. 5. b.
" 37:33.....28. 3. R. (*d*)
" 37:35.....33. 4.
" 38:5. .....11. 2. b.
" 38:9.....47. 4. c.
" 38:10.....46. 3. R. (*e*)
" 38:11.....47. 5. e.
" 38:17.....11. 2. a. R. (*f*)
" 38:25.....45. 3. b.
" 39:9.....25. 1. c. R. (*f*)
" 39:18.....24. 5.
" 39:18.....29. 2. c. R. (*i*)
" 39:18.....29. 5. b.
" 39:23.....41. 3.
" 40:1.....9. 2. c. R. (*e*)
" 40:3.....8. 3. f. R. (*d*)
" 40:5.....14. 2. a.
" 40:7.....42. 6. e.
" 40:9.....44. 2. a.
" 40:13.....25. 1. c.
" 40:14..... .. ...25. 2. d.
" 40:14.....44. 2. c.
" 40:15.....22. 3. d. R. (*e*)
" 41:1.....6. 1. e.
" 41:12.....9. 5. b.
" 41:15..... .22. 2. a.
" 41:15.....47. 3. b.
" 41:17.....39. 1.
" 41:23.....2. 1. c.
" 41:25.....7. 7.
" 41:33.....23. 1. b.
" 41:35.....10. 2.
" 41:38.....14. 2. e.
" 41:40.....33. 8. a.
" 41:49.....8. 2. d.
" 42:7,30.....2. 3. b.
" 42:11.....37. 5. c. R. (*f*)
" 42:18.....23. 1. d.
" 42:19.....9. 3. b. R. (*c*)
" 42:25.....3. 3.

Gen. 42:29.....2. 3. b.
" 42:35.....45. 3. a.
" 42:37.....48. 2. a.
" 42:37.....48. 3.
" 43:3.....28. 3. a.
" 43:3.....45. 2. e.
" 43:9.....19. 4.
" 43:9.....48. 5. R. (*o*)
" 43:9.....48. 5. a.
" 43:16.....46. 3. R. (*e*)
" 43:16.....46. 3. c.
" 43:17.....9. 2. a.
" 43:20.....43. 1. b.
" 43:23.....43. 2. a.
" 43:27.....37. 4. c.
" 43:27.....42. 2. a.
" 44:12.....45. 2. a.
" 44:18. .....11. 1. R. (*e*)
" 44:18.....22. 3. c.
" 44:22.....48. 1. a.
" 44:22..... 48. 8. a.
" 44:33.....23. 1. c.
" 45:4.....46. 1. R. (*c*)
" 45:8.....44. 1. a. R. (*d*)
" 45:25.....30. 4.
" 46:4.....28. 3. a. R. (*e*)
" 46:18..... 15. 3.
" 46:18.....15. 3. R. (*d*)
" 46:34.....3. 2. b.
" 47:8.....42. 6. b.
" 47:9.....6. 1. e. R. (*d*)
" 47:9.....8. 3. f. R. (*d*)
" 47:21.....39. 2. a.
" 47:29..... .25. 1. c.
" 48:6..... .....19. 3.
" 48:19.....11. 1. R. (*b*)
" 49:1.....46. 3. R. (*e*)
" 49:10.....45. 3. b. R. (*d*)
" 49:11.....9. 2. a. R. (*a*)
" 49:27.....21. 4.
" 50:5.....23. 2. c.
Ex. 1:5.....15. 4.
" 1:5.....46. 2. c.
" 1:6.....5. 1. a.
" 1:7.....17. 1.
" 1:7 .....35. 4.
" 1:10.....40. 4. b.
" 2:1.....34. 1. R. (*b*)
" 2:3.....11. 2. a. R. (*f*)
" 2:6.....11. 2. a. R. (*g*)
" 2:6... .....39. 3.
" 2:7.....25. 1. c. R. (*f*)
" 2:9.....4. 3. b.
" 2:10.....24. 2. d.
" 2:13.....22. 3. d.
" 2:13.....42. 6. d.
" 2:17.....2. 1. c.
" 2:18.....42. 6. e.
" 3:1.....27. 2. a.
" 3:7.....4. 2. b.
" 3:7.....28. 3. a.
" 3:11.....22. 3. d.

Ex. 3:16.....25. 1. c.
" 3:18.....23. 2. c.
" 3:19.....29. 4. c.
" 4:1.....48. 1. b. R. (*b*)
" 4:5.....47. 4. b.
" 4:10.....8. 3. e.
" 4:10.....9. 1. c.
" 4:10.....10. 5.
" 4:10..... 47. 5. g.
" 4:13.....13. 3. b.
" 4:13.....46. 5. a.
" 4:14.....22. 2. a.
" 4:21.....13. 1. R. (*a*)
" 4:22,23.....24. 1. b.
" 4:26.....20. 1. b. R. (*e*)
" 5:7.....25. 1. c.
" 5:10.....41. 3.
" 5:11.....22. 4. a.
" 5:16.....27. 4. b.
" 5:16.....37. 5. d.
" 5:16..... ...41. 3.
" 5:23.....28. 3. R. (*f*)
" 5:23.....47. 5. g.
" 6:1..... .16. 2. c.
" 6:3.....33. 8. d.
" 6:28.....8. 2. e.
" 7:20.....30. 5. R. (*c*)
" 8:2,13,14...2. 2. b. R. (*e*)
" 8:20.....20. R. (*a*)
" 8:22.....25. 3.
" 8:22.....48. 1. b. R. (*b*)
" 9:5.....16. 2. c.
" 9:15.....48. 2. d. R. (*h*)
" 9:15.....48. 7. R. (*r*)
" 9:18.....13. 1.
" 9:20,21...41. 1. c. R. (*d*)
" 9:27.....37. 4. a.
" 9:31.....6. 1. e. R. (*d*)
" 10:3.....19. 4. R. (*d*)
" 10:14.....14. 2. e.
" 10:25.....44. 1. R. (*c*)
" 12:3.....15. 8. c. R. (*g*)
" 12:15.....25. 2. d.
" 12:49.....15. 1.
" 13:2..... .....5. 1. a.
" 13:7.....34. 7.
" 13:15.....16: 2. b.
" 13: 15.....21. 2.
" 13:21,22...41. 1. c. R. (*d*)
" 14:2.....26. 2. a.
" 14:5.....38. 2. c. R. (*f*)
" 14:12.....42. 3.
" 14:20.....14. 2. f.
" 15:1.....16. 2. a.
" 15:1.....20. 1. b.
" 15:4.....40. 5. c. R. (*g*)
" 15:5.....20. 1. a.
" 15:11..... 9. 1. c.
" 15:12,14...20. 1. a. R. (*b*)
" 15:15.....20. 1. b. R. (*e*)
" 16:3.....43. 3. c.
" 16:6.....25. 2. d.

Ex. 16:13.....2. 2. b. R. (*e*)
" 16:21..... ... 14. 2. a.
" 16:22 .....14. 2. a.
" 16:27.....14: 2. c.
" 16:27..... ..37. 1.
" 16:29 .. ..3. 5. b.
" 16:29.....14. 2. b.
" 17:1.....29. 2, b.
" 17:2.....42. 5. b.
" 17:5.....14. 2. c.
" 17:12.....14. 2. f.
" 17:16.....6. 3. b.
" 17:16.....44. 4. R. (*g*)
" 18:20..... 46. 4. c.
" 18:26.....25. 2. a.
" 18:26.....25. 2. a. R. (*a*)
" 19:8.....11. 2. d. R. (*k*)
" 19:13.....28. 3. R. (*d*)
" 19:19.....16. 2. a.
" 19:19.....36. 1.
" 20:8.....29. 3. a.
" 20:8.....47. 4. b.
" 20:9.....28. 5. c.
" 20:12.... .....23. 1. a.
" 20:14.....22. 3. a.
" 20:14.....40. 1. a.
" 20:20.....11. 2. d.
" 20:20.....29. 1. c.
" 20:20.....41. 2. b.
" 21:2-5...48. 1. e. R. (*f*)
" 21:12.....25. 5.
" 21:20.....25. 1. c. R. (*f*)
" 21:20,22,28...28. 3. R. (*d*)
" 21:28.....34. 1. R. (*b*)
" 21:28.....34. 4.
" 21:29 ...40. 4. b. R. (*e*)
" 21:37.....2. 2. a.
" 23:8.....26. 2. b.
" 23:14.....15. 9. b.
" 23:17.....15. 9. b.
" 23:30.....25. 1. c. R. (*f*)
" 24:5.....6. 1. b.
" 24:10.....8. 2. c.
" 25:12.....3. 3.
" 25:14.....4. 3. e.
" 28:2.....8. 3. d.
" 28:34.....39. 5. a. R. (*e*)
" 28:43.....25. 1. c. R. (*f*)
" 29:3.....5. 3.
" 29:9.....31. 2.
" 30:36.....28. 2. b. R. (*g*)
" 31:14.....40. 7. a.
" 32:1.....10. 2. a. R. (*b*)
" 32:19.....47. 5. b.
" 32:32.....48. 9. b.
" 33:7.....25. 4. b.
" 33:10.....48. 8. a.
" 33:14.....8. 2. c.
" 33:16.....25. 5.
" 34:7.....28. 3. R. (*f*)
" 38:27..... 15. 6.
" 40:37.....48. 3. R. (*k*)

Lev. 1:2.....25. 1. c.
" 4:2.....14. 2. b.
" 4:22.....25. 1. c. R. (*f*)
" 7:8.....34. 4. R. (*f*)
" 11:4.....34. 2.
" 13:3,4.....37. R. (*g*)
" 13:49..... ...35. 2.
" 14:34.....9. 3. b. R. (*c*)
" 14:43.....47. 5. b.
" 16:17.....14. 2. d.
" 17:11.....39. 6.
" 18:26.....11. 1. R. (*b*)
" 19:20.....28. 3. R. (*d*)
" 19:23.....5. 1. a.
" 20:14.....34. 4. R. (*f*)
" 21:9.....48. 3. R. (*j*)
" 21:13.....3. 2. b.
" 26:18.....15. 9. b.
" 26:36.....32. 2.
" 26:42.....6. 1. R. (*a*)
" 27:2,3.....37. 2. d.
" 27:24.....13. 2.
" 27:23.....4. 1. b. R. (*b*)
Num. 1:2.....3. 4.
" 1:25.....15. 4. R. (*e*)
" 1:44.....15. 3. R. (*d*)
" 3:32.....9. 4. a.
" 3:41. .....15. 7. b.
" 5:23.....38. 3. d.
" 5:27..... .48. 6. a.
" 9:15.....29. 2. a.
" 11:5.....18. 2.
" 12:1..... ....40. 6.
" 12:5.....34. 1. R. (*d*)
" 13:17.....12. 1. e.
" 14:1.....40. 5. a.
" 14:2.....43. 3. a.
" 14:7.....10. 3.
" 14:28.....43. 2. b.
" 14:28.....48. 9. a.
" 15:35 .....28. 4. b.
" 16:13.....28. 3. a. R. (*e*)
" 16:27.....45. 2. c.
" 16:29.....41. 1. c.
" 16:35.....15. 7. b.
" 17:5.....22. 4. c.
" 17:21.....39. 5. a. R. (*e*).
" 20:11.....15. 9. b.
" 20:14,15. .... ..24. 2. f.
" 22:6.....13. 2.
" 22:6.....25. 1. c. R. (*f*)
" 22:6.....36. R. (*d*)
" 22:30..... 46. 1. R. (*c*)
" 22:33.....11. 2. b.
" 23:1..... ..15. 2. b.
" 23:3.....12. 2. e. R. (*f*)
" 23:8.....12. 2. e. R. (*g*)
" 23:29.....15. 2. b.
" 24:9.....40. 7. a.
" 24:10.....28. 3. b.
" 24:17.....16. 1. c.
" 24:17.....19. 2. a.

Num.26:55.....35. 1.
" 28:6.....8. 3. b.
" 30:6.....48. 6.
" 31:49.....5. 1.
" 31:49.....9. 3. a.
" 32:1.....4. 1. a. R. (*a*)
" 32:7.....41. 4. d.
" 34:2.....6. 1. c.
" 35:14.....8. 2. a.
" 35:22b.....8. 2. d.
" 35:23.....41. 4. c.
" 35:28.....22. 2. b.
Deut.1:2 .....15. 3.
" 1:2.....15. 3. R. (*d*)
" 1:3.....15. 8. c. R. (*g*)
" 1:12.....42. 6. c.
" 1:13.....15. 8. b.
" 1:15.....4. 2. b.
" 1:15.....9. 3. b.
" 1:23.....15. 3.
" 1:23.....15. 9. a.
" 1:27.....29. 2. c.
" 1:44.....4. 3. d.
" 1:44.....21. 3.
" 2:14.....4. 2. c.
" 2:14.....47. 5. e.
" 2:24..... .... .36. 2.
" 2:25.....25. 1. c. R. (*f*)
" 2:30.....26. 1. a.
" 2:34.....34. 3.
" 3:6..... ....28. 1.
" 3:18.....8. 3. e.
" 3:18.....10. 5.
" 3:21.....43. 2. b.
" 3:24.....12. 2. e. R. (*g*)
" 3:26.....41. 1. b.
" 4:1.....27. 2. b.
" 4:5.....38. 1. b.
" 4:11.....45. 1. b.
" 4:27.....6. 1. e.
" 4:33.....24. 2. c.
" 4:42.....22. 4. a.
" 5:23.....10. 2. a.
" 5:23.....19. 4. R. (*d*)
" 6:20,21..... 25. 2. d.
" 7:7.....37. 4. c.
" 7:12.....25. 1. c. R. (*f*)
" 7:17.....48. 1. e.
" 8:3.....29. 3. a. R. (*a*)
" 9:6.....9. 1. c.
" 9:14.....23. 1. a. R. (*j*)
" 9:15.....15. 7. b.
" 9:16.....17. 4.
" 9:21.....28. 2. b.
" 9:25.....34. 7.
" 10:1.....8. 3. d.
" 10:9.....7. 6.
" 10:16.....25. 2. c.
" 11:1.....25. 2. c.
" 11:10.....25. 1. a.
" 11:12.....34. 10. R. (*k*)
" 11:22.....48. 1. f. R. (*g*)

Deut.12:6.....34. 1. R. (*d*)
" 12:23.....7. 6.
" 12:23.....29. 6.
" 12:23.....37. 5. b.
" 14:12-18.....34. 1. R. (*d*)
" 14:21.....28. 4. b.
" 15:3.....23. 1. a.
" 15:9.....15. 8. c.
" 16:20.....39. 5. a.
" 17:13.....26. 2. b.
" 17:19. 20..... 41. 4. a.
" 18:16.....23. 1. R. (*e*)
" 18:21.....42. 6. c.
" 19:13.....8. 3. a.
" 19:13.....10. 1. a.
" 21:1.....45. 2. a,
" 21:14.....28. 3. R. (*f*)
" 22:2.....29. 2. c.
" 22:2.....29. 2. c. R. (*i*)
" 22:8.....37. 2. c.
" 22:19.....9. 3. b. R. (*c*)
" 22:26.....25. 1. c. R. (*f*)
" 26:5.....8. 3. b.
" 26:15.....23. 1. a. R. (*h*)
" 2:76.....2. 1. a.
" 28:27.....47. 4. a.
" 28:49.....13. 1.
" 28:49.....46. 1. c.
" 29:12.....29. 2. a.
" 30:19.....25. 2. c.
" 31:12.....36. 1.
" 32:1.....4. 3. e.
" 32:5.....8. 2. d.
" 32:6..... .....41. 5. a.
" 32:10..... .....16, 2. a.
" 32:10.....20. 1. a.
" 32:21....8. 2. d; 41. 5. a.
" 32:29.....48. 1. c.
" 32:29.....48. 7. a.
" 32:31.....44. 1. d. R. (*e*)
" 32:35.....20. R. (*a*)
" 32:41.....48. 5.
" 33:6.....6. 1. e. R (*d*)
" 33:7 .....23. 1. a. R. (*i*)
Josh.1:2.....11. 2. a. R. (*g*)
" 1:2.....39. 3.
" 2:5.....28. 2. b. R. (*g*)
" 2:22.....13. 4. b. R. (*e*)
" 2:22.....15. 2. a.
" 3:1.....47. 5. d.
" 3:7.....47. 4. b.
" 3:15.....8. 3. f. R. (*d*)
" 3:17.....28. 2. b. R. (*g*)
" 5:15.....7. 7.
" 6:11.....28. 2. b. R. (*g*)
" 7:2.....9. 2. d.
" 7:3.....26. 2. b.
" 7:7.....48. 7. R. (*g*)
" 7:7.....48. 9. d.
" 7:21.....4. 1. b. R.(*b*)
" 8:33.....4. 1. b. R.(*b*)
" 8:33.....9. 3. a. R. (*a*)

Josh.9:8.....22. 3. d. R. (*c*)
" 10:24.....4. 3. b.
" 10:24.....13. 4. b.
" 13:33.....8. 3. c.
" 14:11.....29. 2. c. R. (*h*)
" 15:3-11...25. 2. a. R. (*b*)
" 15:19.....11. 2. a.
" 16:2,3,6,7,8 .....
.....25. 2. a. R. (*b*)
" 17:3.....44. 1. a. R. (*d*)
" 17:3.....48. 1. f. R. (*g*)
" 17:9.....25. 2. a. R. (*b*)
" 17:18.....44. 1. a. R. (*d*)
" 18:12-21..25. 2. a. R. (*b*)
" 21:39.....15. 5.
" 22:3..... ....12. 1. e.
" 22:18.....45. 2. e.
" 23:14.....10. 2.
" 24:10.....28. 3. R. (*d*)
Judg.1:7.....45. 2. c.
" 3:15.....5. 1. b.
" 3:16.....14. 1. b.
" 5:4.....30. 2. R. (*b*)
" 5:23.....28. 3. c.
" 6:3.....25. 4. b.
" 6:5.....44. 1. R. (*a*)
" 6:16-19.....48. 6. R. (*p*)
" 6:25.....44. 1. c.
" 6:27.....47. 2. c.
" 7:4.....12. 1. b. R, (*a*)
" 7:14 .....41. 5. c.
" 7:17.....25. 2. d. R. (*d*)
" 7:19.....28. 4. a.
" 7:19.....39. 5. b.
" 8:5..... .....3. 3.
" 8:11.....9. 3. a. R. (*a*)
" 8:11.....33. R. (*a*)
" 8:11.....44. 3.
" 8:19.....19. 4.
" 8:19.....48. 7.
" 9:1.....8. 3. f. R. (*d*)
" 9:2.....29. 2. b.
" 9:15.....48. 1. b. R. (*c*)
" 9:55.....40. 4. b.
" 10:9.....37. 3. b.
" 11:1.....8. 3. d.
" 11:9.....48. 1. b. R. (*c*)
" 11:13.....19. 4. R. (*d*)
" 11:20.....47. 2, a.
" 11:23.....42. 1. R. (*a*)
" 13:2.....5. 3.
" 13:3. .....25. 2. b.
" 13:17.....42. 5. a.
" 14:15.....42. 4. a. R. (*d*)
" 14:18.....10. 4. a.
" 16:5.....10. 3.
" 16:22.....1. 4.
" 17:5.....7. 3.
" 17:10..... .38. 2. c.
" 18:3.....45. 3. b.
" 18:5.....27. 2. c.
" 18:17.....15. 7. b.

Judg.18:24.....12. 1. e.
" 19:6.....36. 1.
" 19:13... .....25. 1. c.
" 19:17.....1. 3.
" 19:18.....34. 7.
" 20:16.....1. 4.
" 20:44.....34. 9.
Ruth 1:8,9,11.....2. 1. c.
" 1:12.....16. 1. b.
" 1:13.....2. 1. c.
" 1:13.....41. 1. c. R. (c)
" 1:17.....13. 2.
" 1:19.....2. 1. c.
" 1:21.....38. 1. c.
" 1:21.....45. 1. a.
" 1:22.....2. 1. c.
" 2:3.....9. 5. e.
" 2:7.....25. 1. c.
" 2:7.....30. 4.
" 2:12.....46. 1. c.
" 2:16.....28. 3. R. (a)
" 2:17.....6. 2.
" 3:15 .....15. 2. c. R. (c)
" 4:3.....13. 4. b.
1 Sam. 1:2.....11. 2. c.
" 1:7.....20. 2.
" 1:12.....36. 3
" 1:13.....41. 1. c. R. (d)
" 1:18.....24. 1. a.
" 1:19.....24. 2. a.
" 1:24.....14. 1. b.
" 2:3.....6. 3. a.
" 2:3.....36. 2.
" 2:3.....41. 8.
" 2:4.....30. 3.
" 2:4.....40. 5. c.
" 2:6.....24. 1. b.
" 2:6.....27. 5. c.
" 2:8.....27. 5. b.
" 2:11.....27. 2. a. R. (g)
" 2:13f.....20. 2. R. (h)
" 2:16..... ...48. 3. b.
" 2:19.....38. 3. a.
" 2:26.....28. 3. d. R. (h)
" 2:27.....42. 2. b.
" 2:28.....11. 2. b.
" 2:28.....23. 2. R. (m)
" 2:33.....33. 4.
" 3:2.....34. 5. R. (e)
" 3:4.....37. 5. d.
" 3:7a.....20. 1. b. R. (e)
" 3:9.....27. 4. a.
" 4:15.....40. 3. R. (c)
" 4:18.....45. 1. a.
" 5:9.....13. 4. b. R. (e)
" 5:9.....33. 7.
" 6:3.....25. 1. c. R. (f)
" 6:3.....48. 1. b. R. (c)
" 6:12.....28. 3. d.
" 6:13.....40. 4. b.
" 7:16.....25. 2. a.
" 8:19.....44. 1. a. R. (d)
1 Sam. 8:11,12.....29. 5. a.
" 9:1.....24. 2. g. R. (b)
" 9:3.....34. 3.
" 9:7 .....25. 3.
" 10:4.....15. 2. c. R. (c)
" 10:19... .....47. 3. a.
" 10:23...10. 4. a. R. (f)
" 10:27...12. 2. e. R. (g)
" 11:9.....27. 1. b. R. (d)
" 11:13.....41. 7.
" 12:3.....8. 4. c.
" 12:3.....17. 3.
" 12:17.....37. 5. a.
" 13:13...48. 2. d. R. (h)
" 13:15...10. 2. b. R. (c)
" 14:10.....19. 3.
" 14:19.....24. 2. g.
" 14:19...28. 3. d. R. (h)
" 14:25b..24. 2. g. R. (a)
" 14:29f...44. 1. a. R. (d)
" 14:33...27. 2. c. R. (k)
" 14:36.....23. 1. R. (e)
" 14:36...41. 1. a. R. (a)
" 14:45.....43. 2. b.
" 14:49...24. 2. g. R. (a)
" 15:17...48. 1. b. R. (a)
" 15:20.....47. 3. a.
" 15:23.....24. 2. g.
" 15:23.....41. 5. d.
" 15:23.....47. 4. c.
" 15:32.....33. 4.
" 15:33.....38. 3. d.
" 16:3.....46. 3. b.
" 16:4.....42. 1. R. (a)
" 16:7.....21. 3.
" 16:16... .....36. 5.
" 16:18.....9. 5. b.
" 17:14.....10. 4. b.
" 17:14.....37. 5. b.
" 17:16...28. 2. b. R. (g)
" 17:17.....9. 3. b. R. (c)
" 17:28...10. 2. b. R. (c)
" 17:34.....4. 3. d. R. (b)
" 17:36.....34. 1. R. (d)
" 17:36..... .....39. 1.
" 17:37.....39. 1.
" 17:58.....5. 1. b.
" 18:6.....44. 1. R. (a)
" 18:30... .....47. 5. h.
" 19:4 .....22. 3. d.
" 20:2.....45. 1. c.
" 20:4.....46. R. (a)
" 20:5.....22. 3. b.
" 20:6.....28. 3. a.
" 20:11..... 33. 1. a.
" 20:21.....48. 3. R. (i)
" 20:22.....19. 3.
" 20:41.....30. 1. R. (a)
" 21:8.....9. 5. e.
" 21:10.....48. 3. R. (i)
" 21:14...11. 2. a. R. (g)
" 21:15.....21. 1.
1 Sam. 22:7.....44. 1. R. (c)
" 22:15.....42. 2. R. (b)
" 22:20.....9. 5. a.
" 23:20.....43. 1. a.
" 23:22.....28. 3. R. (d)
" 24:18.....2. 3. a.
" 24:18.....30. 5.
" 25:14....45. 3. b. R. (d)
" 25:15.....8. 2. e.
" 25:24.....39. 4. b.
" 25:42.....44. 1. R. (a)
" 25:43.....44. 1. R. (c)
" 26:10....25. 1. c. R. (f)
" 26:16.....34. 10.
" 28:7.....8. 4. b.
" 28:20.....17. 4.
" 29:10.....44. 1. R. (a)
" 30:12.....6. 2.
" 31:7.....40. 6.
" 31:9.....3. 4.
2 Sam. 1:4.....37. 1.
" 1:9.....9. 2. a. R. (a)
" 1:21.....8. 2. d.
" 1:21.....9. 2. b.
" 1:21....44. 1. d. R. (e)
" 1:22.....20. 2.
" 2:9.....8. 2. b.
" 2:9.....8. 2. b. R. (b)
" 2:13.....12. 1. g.
" 2:32.....33. 1. b.
" 3:1.....28. 3. d. R. (h)
" 3:2.....9. 5. c.
" 3:13.....47. 3. a.
" 3:33.....22. 3. b.
" 3:34.....41. 1. c. R. (d)
" 4:4..... ..... 8. 1. b.
" 5:5.....15. 5.
" 5:10.....8. 1. a. R. (e)
" 7:5.....42. 2. c.
" 7:7.....32. 1.
" 7:28.....37. 5. b.
" 9:1.....42. 3. R. (c)
" 10:11.....2. 2. c.
" 11:25.....4. 3. d.
" 11:25.....34. 11.
" 12:6.....15. 9. b.
" 12:22....13. 4. b. R. (e)
" 12:22....25. 1. c. R. (f)
" 13:13.....15. 1. R. (a)
" 13:36.....32. 2.
" 14:5.....6. 1. d.
" 14:5.....24. 2. d.
" 14:10.....25. 2. d.
" 14:22.....11. 1. R. (e)
" 15:4.....25. 1. c. R. (f)
" 15:5.....30. 1. R. (a)
" 15:16.....34. 3. R. (e)
" 15:19.....1. 3.
" 15:23.....40. 4. b.
" 15:25.....11. 2. b.
" 15:33.....11. 2. c.
" 15:37.....20. R. (a)

2 Sam. 16:17.....42. 1.
" 17:3.....6. 1. e. R. (*d*)
" 17:5.....39. 4. b.
" 17:14....29. 3. a. R. (*a*)
" 17:22....8. 4. c. R. (*e*)
" 18:3.....47. 1. a.
" 18:7.....40. 2. a.
" 18:11.....29. 4. R. (*d*)
" 18:12.....48. 7. R. (*t*)
" 18:14.....45. 2. e.
" 18:18....29. 3. a. R. (*a*)
" 18:18.....34. 1. R. (*b*)
" 18:19.....30. 5.
" 18:23.....23. 1. b.
" 18:29.....42. 1. R. (*a*)
" 19:1.....11. 1. a.
" 19:2.....24. 1. b.
" 19:5.....32. 3.
" 19:18.....9. 5. R. (*f*)
" 19:20.....29. 2. b.
" 19:20....29. 2. b. R. (*f*)
" 19:21.....9. 5. d.
" 19:23.....42. 1. R. (*a*)
" 19:23.....42. 2. R. (*b*)
" 19:25.....46. 2. c.
" 20:10.....40. 6.
" 20:19....9. 2. c. R. (*f*).
" 21:4.....47. 1. d.
" 21:9.....33. 2.
" 21:17.....44. 2. b.
" 22:34.....12. 1. f.
" 23:5.....42. 1.
" 23:10..... ...20. R. (*a*)
" 23:15.....43. 3. c.
" 23:15..... 42. 5. a.
" 23:19.....42. 3. R. (*c*)
" 24:9.....2. 2. b. R. (*e*)
" 24:24.....39. 5. b.

1 Kgs. 1:2.....23. 1. b.
" 1:24.....42. 2. R. (*b*)
" 1:35.....18. 1.
" 1:52.....48. 3.
" 2:2.....25. 2. d. R. (*d*)
" 2:21.....40. 1. R. (*a*)
" 2:30....41. 1. c. R. (*c*)
" 2:31.....8. 3. b.
" 3:2.....27. 3. a.
" 3:4.....15. 6.
" 3:7.....29. 1. d.
" 3:18.....11. 2. d. R. (*k*)
" 4:14.....33. 1. b. R. (*d*)
" 5:1.....27. 2. a.
" 5:20,23.....4. 3. e.
" 6:16.....34. 3. R. (*e*)
" 6:18.....41. 2. c.
" 7:8b.....20. R. (*a*)
" 7:13.....24. 2. 9. R. (*b*)
" 8:5.....22. 2. a.
" 8:13..... .....33. 3.
" 8:27.....44. 1. a. R. (*d*)
" 8:33.....25. 5.
" 8:47 .....46. 1. d.

1 Kgs. 9:26,27.....1. 4.
" 10:21.....41. 6.
" 10:22.....15. 9. b.
" 10:22.....20. 2. R. (*h*)
" 11:22....41. 1. c. R. (*c*)
" 12:15....29. 3. a. R. (*a*)
" 12:16.....42. 5. b.
" 13:8.....22. 4. b.
" 13:12.....42. 5. c.
" 13:31.....25. 2. d.
" 14:11..... 38. 3. a.
" 14:24.....9. 3. a. R. (*a*)
" 15:2.....17. 1.
" 15:23.....33. 8. a.
" 15:23.....34. 8.
" 15:31.....9. 5. e.
" 16:11.....47. 5. c.
" 18:4.....15. 6.
" 18:11,12...25. 2. d. R. (*d*)
" 18:26.....4. 3. e.
" 18:32.....31. 6.
" 18:39.....7. 6.
" 19:4.....29. 4. c.
" 19:4.....47. 2. a.
" 19:5.....27. 2. c. R. (*k*)
" 19:21.....33. 8. c,
" 20:6.....25. 1. c. R. (*f*)
" 20:6.....48. 1. f. R. (*g*)
" 20:13.....5. 3.
" 20:21.....4. 3. c.
" 20:35.....9. 5. R. (*f*)
" 20:36....25. 2. d. R. (*d*)
" 20:36.....48. 8. c.
" 21:6.....,....20. R. (*a*)
" 21:15....44. 1. a. R. (*d*)
" 22:1..... 8. 2. d.
" 22:1..... .....45. 2. e.
" 22:10 .....35. 4.
" 22:15.....42. 4. a.
" 22:20.....11. 1. g.
" 22:28.....48. 2. a.

2 Kgs. 1:2 .....42. 4. b.
" 1:3.....41. 6.
" 2:10.....48. 3. R. (*i*)
" 2:24..... .....15. 5.
" 3:16 .....3. 1. c.
" 3:16.....6. 3. c.
" 3:26 .....40. 2. b.
" 4:13.....29. 3. c.
" 4:24.....19. 3. R. (*b*)
" 4:43.....28. 5. b.
" 4:43.....43. 2. d. R. (*d*)
" 5:11 .....39. 5. b.
" 5:12.....25. 1. c. R. (*f*)
" 5:13.....38. 3. b.
" 5:23.... .....3. 3.
" 5:23.....3. 5. b.
" 7:9.....25. 2. d. R. (*d*)
" 8:13.....31. 1.
" 10:1.....15. 4.
" 10:5.....46. 3. a.
" 10:6.....10. 4. b.

2 Kgs. 11:13..... ....44. 4. d.
" 13:19....48. 2. d. R. (*h*)
" 13:20.....20. R. (*a*)
" 14:8.....33. 8. b.
" 14:10...25. 1. c. R. (*f*)
" 15:16.....4. 1. b. R. (*b*)
" 16:14.....9. 3. a. R. (*a*)
" 16:17. .....6. 1. a.
" 18:17..... .8. 3. a.
" 20:4..... .....30. 4.
" 22:3.....15. 8. b.
" 23:17.....9. 3. a. R. (*a*)
" 25:4.....3. 5. c. R. (*h*)
" 25:9.....8. 3. a.

1 Chr. 5:9.....6. 1. c.
" 7:2,9.....3. 4.
" 11:9.....28. 3. d. R. (*h*)
" 13:4.....47. 3. d.
" 19:5.....40. 2. a.
" 21:18.....47. 3. c.
" 28:18..... .6. 1. R. (*a*)

2 Chr. 1:6.....15. 6.
" 2:12.....18. 1.
" 3:4..... ..15. 4.
" 3:16..... .....15. 6.
" 13:9.....15. 2. c.
" 16:14.....44. 1. R. (*b*)
" 20:6.....41. 4. b.
" 29:3.....15. 8. a.
" 31:10....28. 2. a. R. (*e*)
" 34:8.....15. 8. b.

Ezra 1:11.....1, 3.
" 3:10.....26. 1. b.
" 8:35. .....15. 3.

Neh. 1:4.....27. 2. a. R. (*g*)
" 1:7.....28. 3. R. (*a*)
" 2:2.....28. 2. b.
" 2:13,15....27. 2. a. R. (*g*)
" 9:33.. ....10. 3.
" 11:13.....9. 5. b.

Est. 9:1.....14. 1. b.

Job 1:1.....11. 1. c.
" 1:1.....12. 1. b.
" 1:1.....37. 5. c.
" 1:1.....38. 2. c. R. (*f*)
" 1:1..... .....46. 4. c.
" 1:3.....10. 4. b.
" 1:14..... .....2. 2. a.
" 1:15.....39. 4. a.
" 1:16..... 29. 3. a.
" 2:10..... 5. 3. R. (*e*)
" 2:20.....15. 1. R. (*a*)
" 3:3.....13. 3. a.
" 3:3.....20. 1. a.
" 3:4.....10. 3. R. (*e*)
" 3:13.....37. 3. a.
" 3:17.....21. 3. R. (*h*)
" 5:7.....44. 1. b.
" 6:17.....20. R. (*a*)
" 8:12.....41. 5. d.
" 9:2.....42. 5. b.
" 9:4.....9. 1. c.

Job 9:21.....14. 1. c.
" 10:1.....23. 2. R. (*n*)
" 10:8,9.....42. 1. R. (*a*)
" 10:14.... .. ....48. 2. b.
" 10:17..... 44. 1. R. (*b*)
" 11:6.....3. 5. c.
" 11:13,14.....48. 5. R. (*o*)
" 11:17.....10. 4. a. R. (*g*)
" 11:18.....37. 5. d.
" 11:20.....21. 3. R. (*b*)
" 14:19.....40. 4. a.
" 15:10.....9. 1. a. R. (*b*)
" 16:4.... ... 30. 5. R. (*c*)
" 16:6.....23. 2. d.
" 16:9.....30. 5. R. (*c*)
" 16:18.....43. 1. a.
" 17:10. .....43. 1. a.
" 18:21.....13. 3. b.
" 18:21.....46. 5. a.
" 19:19.....13. 4. a.
" 20:17.....9. 2. c. R. (*f*)
" 21:16.....19. 4. R. (*c*)
" 21:22.....45. 1. c.
" 22:18.... . .19. 4. R. (*c*)
" 24:10.....8. 2. d.
" 24:14.....36. 4.
" 27:3.....9. 2. a. R. (*a*)
" 30:6.....9. 4. b.
" 32:6.....9. 1. a. R. (*b*)
" 32:7.....40. 5. c.
" 32:22.... .....36. 4.
" 34:32.... .....46. 5. a.
" 36:10.....47. 1. a.
" 38:2 ....11. 1. e.
" 40:2.....43. 2. d. R. (*d*)
" 40:15.....3. 2. c.
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" 1:1.....48. 1. f. R. (*g*)
" 1:2.....33. 2.
" 1:2.....44. 1. a. R. (*d*)
" 1:3.....1. 2.
" 2:1 .. ..42. 6. d.
" 2:1f.....21. 3. R. (*b*)
" 2:2.....5. 4.
" 2:2..... 21. 1.
" 2:3.....23. 2. b.
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" 2:8.....23. 2. d.
" 2:12.....9. 2. b.
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" 3:1.....9. 5. b.
" 3:5.....33. 8. d.
" 3:7.... .....17. 2.
" 3:8.....31. 7.
" 4:2.....19. 4. R. (*c*)
" 4:2.....29. 2. b.
" 5:6.....21. 3. R. (*b*)
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" 5:9,10 .....40. 7. b.
" 6:5.....23. 1. a. R. (*h*)
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" 6:9 (cf. 10).....19. 2. c.

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" 7:7.....19. 4. R. (*c*)
" 7:9 .....43. 2. d.
" 7:12.....14. 2. a.
" 7:12 .....27. 2. b.
" 7:13.....36. 2.
" 7:13f.....21. 3. R. (*b*)
" 7:14.....38. 2. c. R. (*f*)
" 8:2.....12. 2. e. R. (*g*)
" 8:5.....47. 4. a.
" 9:19.....41. 8.
" 9:21 .....47. 3. b.
" 10:16.....19. 4. R. (*c*)
" 11:4.....37. 4. c.
" 11:6.....23. 1. R. (*f*)
" 11:6.....23. 1. d.
" 11:7.....37. 4. a.
" 11:7.....37. 5. a.
" 12:3.....3. 1. c.
" 12:4.....23. 1. R. (*f*)
" 14:7 .....23. 1. b.
" 15:4.....21. 2.
" 16:3 .....46. 4. d.
" 16:4.....9. 5. R. (*f*)
" 17:5.....28. 1. R. (*d*)
" 17:5.....28. 5. R. (*b*)
" 18:4 .....24. 3. b.
" 18:33.....9. 3. a. R. (*a*)
" 19:2.....27. 2. b. R. (*h*)
" 19:4.....8. 2. d.
" 19:9.....9. 1. a.
" 19:9.....40. 1.
" 19:10 .....37. 4. b.
" 19:14.....47. 4. c.
" 20:7..... ..19. 1.
" 21:3.....17. 3.
" 21:3.....41. 2. e.
" 21:6.... .....10. 3.
" 22:7.....9. 1. b.
" 22:8.....30. 5. R. (*c*)
" 22:16.....21. 3. R. (*b*)
" 22:16.....35. 2.
" 22:22.....19. 4. R. (*c*)
" 22:30.....9. 1. a.
" 23:3.....21. 2.
" 23:5.....6. 1. e. R. (*d*)
" 23:5.....21. 3. R. (*b*)
" 24:10.....12. 1. e. R. (*c*)
" 24:10.....42. 5. a.
" 25:2 .....41. 1. b.
" 25:10 .....10. 3. R. (*e*)
" 25:12.... .....46. 4. b.
" 26:4,5.....21. 3. R. (*b*)
" 27:2.....26. 2. a.
" 27:2.....39. 4. b.
" 27:5. ..... .45. 2. b.
" 28:3.....45. 1. d.
" 29:1.....3. 4.
" 29:3-9.....8. 2. c. R. (*c*)
" 29:5.....27. 2. b. R. (*h*)
" 31:6 .....19. 4. R. (*c*)
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" 32:3.....47. 5. a.
" 32:10.....10. 2. a. R. (*b*)
" 33:13.....18. 3.
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" 34:9.....10. 3.
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" 37:11..... ..8. 2. b.
" 37:12..... 27. 2. b.
" 37:14f....20. 1. a. R. (*b*)
" 37:21.....41. 1. c. R. (*d*)
" 38:12.....21. 3. R. (*b*)
" 40:3,9..... .23. 1. R. (*f*)
" 40:6..... .....41. 4. b.
" 41:3.....41. 1. b. R. (*b*)
" 41:3.....23. 1. R. (*f*)
" 41:6.....25. 1. c. R. (*f*)
" 41:7.....48. 5.
" 42:5,10.....23. 2. R. (*n*)
" 44:8.....44. 1. a. R. (*d*)
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" 44:21,22.....48. 7. a.
" 45:3.....3. 5. c. R. (*h*)
" 45:5 .....31. 4.
" 45:7.....9. 2. a. R. (*a*)
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" 50:4.....47. 3. d.
" 50:6.....11. 1. d.
" 50:21.....28. 3. R. (*a*)
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" 55:3,18.....23. 2. R. (*n*)
" 55:15.....20. 2.
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" 56:4.....20. R. (a)
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" 57:7.....19. 4. R. (*c*)
" 58:2.....33. 5.
" 58:3.....8. 1. a.
" 59:16..... .24. 2. g.
" 60:3.. .. 45. 3. b. R. (*d*)
" 62:5.....40. 7. b.
" 63:4.....10. 4. a.
" 64:8-10.....24. 1. R. (*g*)
" 65:5.....10. 1. b.
" 65:14..... .23. 1. R. (*f*)
" 65:14.....30. 3.
" 66:7.. .....23. 1. R. (*f*)
" 69:1.....9, 5. c.
" 71:3.....19. 4. R. (*c*)
" 71:7..... 6. 1. R. (*a*)
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" 71:22.. .....11. 1. R. (*b*)
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" 78:18.....29. 3. e.
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" 84:5.....27. 1. a.
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" 103:5.....40. 4. a.
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" 139:14... .....33. 5.
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" 2:17 .....27. 5. b.
" 3:28 .....37. 5. d.
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" 5:19 ....3. 2. b.
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" 20:22.....23. 1. e.
" 21:9. .... ..29. 4. R. (*d*)
" 22:21 .....6. 1. b.
" 22:23..... 21. 7.
" 23:22 .....12. 1. d.
" 23:22 .....13. 4. a.
" 24:31..... ..30. 2. R. (*b*)
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" 9:12.....9. 3. a. R. (*a*)
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" 10:15.....41. 5. a.
" 10:22.....30. 2. R. (*b*)
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" 36:8.....9. 3. a. R. (a)
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" 37:2.....6. 1. c. R. (c)
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אָז....20. 1. b.
" ....20. 1. b. R. (e)
" ....24. R. (l) R. (b)
" ....25. 1. c. R. (f)
אָזַר....30. 3.
אָח—אִישׁ....14. 2. f.
אֶחָד....15. 1. R. (a)
" ....34. 3.
" .... 5. 3.
" ....14. 2. a.
" ....15. 1.
אֶחָד—אֶחָד....14. 2. f.
אֶחָד....8. 4. c. R. (e)
אֲחוֹת—אִשָּׁה....14. 2. f.
אַחַר....30. 1. R. (a)
" ....34. 3.
אחר....47. 5. f.
אַחֲרֵי....47. 5. f.
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אי....12. 2. f.
אִי....12. 2. f.
אִי־זֶה....42. 5. c.
אֵיכָה....42. 6. c.
אֵיךְ....22. 3. d. R. (d)
" ....25. 1. c. R. (f)
אַיִן....6. 1. e. R. (e)
" ....37. 5. d.
" ....41. 2. f.
" ....41. 3.
" ....41. 6.
" ....41. 2. c.
אַיִן....8. 2. d.
" ....41. 4. b.
" ....41. 5. b.
" ....45. 2. e.
אַיִן לְ....41. 4. b.
אֵין אִישׁ....14. 2. d.
אִישׁ....8. 3. e.
" ....15. 3. R. (d)
" ....37. 2. R. (a)
" ....41. 7.
" ....14. 2. a.
" ....14. 2. b.
אִישׁ—אִישׁ....14. 2. f.
אֹכֶל....28. 5. R. (c)
אָכוֹל תֹּאכֵלוּ....28. 5. R. (c)
אֶל....30. 1. R. (a)
" ....33. R. (b)
" ....41. 1. b. R. (b)
" ....41. 1. c. R. (c)
אֶל.... ....8. 2. d.
" ....8. 2. d. R. (f)
" ....23. 1. a. R. (g)
" ....25. 1. c. R. (f)
" ....41. 1.
" ....41. 1. b.
" ....41. 1. c.
" ....41. 2.
" ....47. 4. c.
אֶל....דָּבָר....14. 2. d.
אֱלֹהַּ....4. 1. b. R. (d)
אֱלָף....15. 3. R. (d)
" ....15. 6.
אֲלָפִים....15. 6.
אִם....42. 4. b. R. (e)
" ....48. 1. b. R. (a)
" ....48. 1. e. R. (f)
" ....48. 1. f. R. (g)
" ....25. 1. c. R. (f)
" ....42. 4.
" ....43. 3. b.
" ....48. 1. b.
" ....48. 9. a.
אִם..אִם....48. 9. c. R. (v)
אִם אָמְרִי....48. 1. b. R. (d)
אִמָּה....15. 3. R. (d)
אִם לֹא....48. 1. b.
" ....48. 9. a.
אֻמְנָם.... .33. R. (a)
אַף....2. 2. c. R. (i)
" ....44. 1. R. (c)
אַף כִּי....44. 1. a. R. (d)
אַפֵּס....41. 2. f.
אֲשֶׁר....34. 2.
" ....41. 2. b.
" ....46.
" ....46. 3. c. R. (h)
" ....46. 1.
" ....46. 2.
" ....9. 5. R. (e)
" ....13.
" ....13. 2.
" ....25. 1. c. R. (f)
" ....47. 1. a.
" ....47. 3. a.
" ....47. 4. a.
" ....47. 4. b.
אֲשֶׁר...אִתָּם....13. 1.
אֲשֶׁר...לוֹ....13. 1.
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אֵת....28. 2. a. R. (f)
" ....29. 2. a. R. (d)
" ....34. 1.
" ....34. 1. R. (b)
" ....34. 8. R. (h)
" ....34. 10. R. (k)
" ....46. 3. b.
" ....7. 5.
" ....9. 1. a. R. (a)
" ....11. 2. a.
" ....11. 2. b.
" ....11. 2. b. R. (i)
" ....13. 2.
אֵת אֲשֶׁר....46. 3. b. R. (f)
אֵת הַדַּעַת....29. 1. R. (a)
בְּ....29. 1. c. R. (b)
" ....30. 1. R. (a)
" ....30. 5. R. (c)
" ....33. R. (b)

בְּ.....33. 2. R. (e)
“.....9. 2. b. R. (b)
“.....10. 4. b.
“.....47. 5. c.
בְּאֲשֶׁר.....46. 3. c. R. (g)
בֵּד.....8. 2. d.
בּוֹא.....30. 4.
בָּטַח.....33. R. (a)
בְּטֶרֶם.....20. 1. b.
“.....25. 1. c. R. (f)
“.....47. 5. d.
בִּי (with אֲדֹנָי).....43. 1. b.
בֹּל.....25. 1. c. R. (f)
“.....41. 2. e.
“.....47. 4. c.
בְּלֹא.....41. 4. c.
“.....41. 5. c.
בָּלִי.....41. 2. b. R. (e)
“.....41. 2. e.
“.....41. 6.
“.....8. 2. d.
“.....41. 2. d.
“.....41. 5. d.
“.....45. 2. e.
בָּלְתִּי.....41. R. (g)
“.....41. 2. b. R. (e)
“.....41. 2. d.
“.....8. 2. d.
“.....41. 4. a.
“.....41. 5. c.
“.....45. 2. e.
בְּמִקְנֵה בַכֶּסֶף וּבְזָהָב.....4. 3. d. R. (b)
בֵּן.....8. 3. e.
בָּנָה.....31. 6. R. (c)
בְּנֵי־צִיּוֹן.....2. 2. c. R. (f)
בֶּעָבוּר.....22. 4. c.
“.....47. 4. b.
בַּעַל.....40. 4. b. R. (e)
“.....8. 3. e.
בָּשַׂר.....30. 5.
בַּת.....8. 3. e.
“.....15. 4. R. (e)
גָּדַל.....8. 3. a.
גּוּר.....30. 4.
גִּלְעָד.....4. 1. a. R. (a)
גַּם.....28. 3. a. R. (e)
“.....44. 1. R. (c)
גָּמַל.....30. 5.
גָּרָה.....15. 4. R. (e)
דָּבָר.....8. 2. c. R. (e)
“.....37. 2. R. (a)
“.....14. 2. b.
דְּבַר מָה.....12. 2. e. R. (f)
דֵּי.....8. 2. b.
דַּעַת.....4. 1. b. R. (c)
ה.....42. 2. R. (b)
הָ.....25. 1. c. R. (f)
“.....42. 2.
“.....42. 2. R. (b)
“.....42. 4. a. R. (d)
“.....42. 4. b.
הָ.....8. 1. R. (a)
“.....23. R. (d)
“.....23. 2. R. (n)
“.....33. 1. a. R. (c)
“.....33. 1. b. R. (d)
הָאֲרִי.....4. 3. d. R. (b)
הַגִּלְעָד.....4. 1. a. R. (a)
הָדָק.....28. 2. b. R. (g)
הַהוּא.....39. 6.
הוּא.....12. 1. b. R. (a)
“.....12. 1. e. R. (c)
“.....37. 5. b. R. (e)
“.....39. 6.
“.....42. 5. a.
“.....7. 6.
הוֹי.....43. 1. b.
הָיָה.....37. 5. c.
“.....38. 2. c. R. (f)
הֱיוֹת.....41. 5. e.
הֲכִי.....42. 3. R. (c)
הָכֵן.....28. 2. b. R. (g)
הֲלֹא.....25. 1. c. R. (f)
“.....42. 3.
הָלַךְ.....28. 3. d. R. (h)
“.....30. 4.
הָלַךְ.....28. 3. d.
הֵן.....25. 1. c. R. (f)
הִנֵּה.....27. 2. c. R. (k)
“.....37. 5. d.
“.....45. 3. b. R. (d)
“.....48. 1. b. R. (b)
“.....48. 1. b.
“.....48. 8. c.
הֵעָרֵב.....28. 2. b. R. (g)
הָפַךְ.....37. R. (g)
הִפְלִא.....28. 2. b. R. (g)
הִפְלִיט.....4. 3. d. R. (b)
הִרְבָּה.....28. 2. b. R. (g)
הִרְחִק.....28. 2. b. R. (g)
הִשְׁכִּם.....28. 2. b. R. (g)
ו.....22. 4. c. R. (f)
“.....24. 4.
“.....34. 10.
“.....36. 1.
“.....44. 1.
“.....44. 1. a.
“.....44. 2.
ו.....44. 2. a.
“.....44. 2. b.
“.....44. 2. c.
“.....44. 3.
“.....44. 4.
“.....45. 2.
וְאִם.....42. 4. a.
וְאֶקְרַב.....24. 1. c. R. (e)
וְהָיָה.....25. 4.
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“.....45. 3. a.
וְהִנֵּה.....24. 4.
וְ.....24. R. (b)
“.....24. R. (c)
“.....26. 1.
וַיָּבֹאוּ.....24. 1. c. R. (e)
וַיְהִי.....24. 4.
“.....25. 4.
“.....45. 3. a.
וַיִּקְרָא.....25. R. (2)
וַיִּקְרָא.....24.
וְקָרָא.....24.
“.....25.
זְאֵב.....2. 2. a. R. (a)
זֹאת.....38. 2. c. R. (f)
זֶה.....12. 1. b. R. (a)
“.....12. 1. d.
“.....12. 1. e.
“.....13. 4. a.
“.....34. 2.
“.....42. 5. a.
“.....46.
זוּ.....46.
זֶה–זֶה.....14. 2. f.
זוּלָתִי.....41. R. (g)
זָכוֹר.....28. 5. R. (c)
זָכוֹר תִּזְכְּרוּ.....28. 5. R. (c)
זָנַב.....2. 2. c. R. (i)
חָגַר.....30. 3.
חֹדֶשׁ.....15. 8. c. R. (g)
חַי.....43. 2. b.
חֲלִילָה.....43. 2. c.
חֲמֹתַיִם.....3. 5. c. R. (h)
חָנַם.....33. R. (a)
חָסָה בְּ.....9. 2. b. R. (b)
חֲסִידָה.....2. 2. a. R. (a)
חָסַר.....30. 2.
חֲצִי.....15. 9. c.
טוֹב.....8. 3. a.
טוּחַ.....30. 3.
טֶרֶם.....20. 1. b.
“.....20. 1. b. R. (e)
“.....25. 1. c. R. (f)
“.....41. 2. a.

טֶרֶם.....47. 5. (d)
יְבִיאוּן.....25. 2. a. R. (a)
יָד.....15. 9. b.
יַד הַיְמִין.....8. 3. a. R. (a)
יְדוֹת.....15. 9. c.
יְהוָה צְבָאוֹת.....8. 1. a. R. (e)
יוֹם.....15. 3. R. (d)
" .....15. 8. c. R. (g)
יוֹנָה.....2. 2. a. R. (a)
יַחְדָּו.....11. 2. d. R. (k)
יָמִין.....8. 3. a. R. (a)
יָצָא.....30. 4.
יָקוּם.....24. 1. a. R. (d)
יִקְטֹל.....23. R. (b)
יֵשׁ.....6. 1. e. R. (e)
" .....8. 2. d.
" .....37. 5. d.
יָשַׁב.....30. 4.
יִשְׁפּוֹטוּ.....25. 2. a. R. (a)
יִתֵּן.....24. 1. a. R. (d)
יִתֵּן את הארץ.....37. 2. a. R. (b)
יִרְאֶה יִשְׂבָּע.....36. 2. R. (c)
כְּ.....33. 2. R. (e)
" .....47. 5. c.
כַּאֲשֶׁר.....25. 1. c. R. (f)
" .....46. 3. c. R. (g)
" .....47. 5. b.
כָּזֶה.....14. 2. e.
כִּי.....19. 2. c.
" .....25. 1. c. R. (f)
" .....44. 1. a. R. (d)
" .....47. 1. a.
" .....47. 1. b.
" .....47. 3. a.
" .....47. 3. c.
" .....47. 4. a.
" .....47. 5. a.
" .....48. 1. e.
" .....48. 1. e. R. (e)
" .....48. 1. e. R. (f)
כִּי אָז.....48. 2. d.
כִּי אִם.....25. 1. c. R. (f)
" .....44. 1. a. R. (d)
" .....48. 1. f.
" .....48. 1. f. R. (g)
" .....48. 9. c.
כִּי נִרְאָה.....19. 3. R. (b)
כִּי עַתָּה.....48. 2. d.
" .....48. 7. R. (r)
כִּכָּר.....15. 4. R. (e)
כֹּל.....5. 1. a.
" .....6. 1. e. R. (e)
" .....8. 2. b.
" .....9. 2. a. R. (a)
" .....14. 2. a.
כֹּל.....14. 2. b.
" .....34. 3.
" .....37. 2. R. (a)
" .....40. 5. a.
" .....41. 7.
" .....41. 7. R. (h)
כָּל־אָדָם לֹא.....14. 2. d.
כֶּלֶב.....2. 2. a. R. (a)
כַּמָּה.....42. 6. b.
כִּמְעַט.....25. 1. c. R. (f)
כֵּן.....14. 2. e.
כָּסָה.....30. 3.
כֶּסֶף.....15. 3. R. (d)
כִּי.....15. 4. R. (e)
כְּלִי.....5. 1. R. (a)
" .....9. 5.
" .....13. 4. b. R. (d)
" .....15. 9. a.
" .....27. 1. b. R. (d)
" .....29. 2. b. R. (f)
" .....29. 3. b. R. (b)
" .....29. 3. 4.
" .....29. 4. R. (d)
" .....30. 1. R. (a)
" .....33. R. (b)
" .....33. 2. R. (e)
" .....34. 9. R. (i)
" .....36. 3.
" .....41. 4. a.
" .....42. 6. a.
" .....47. 2. c.
" .....47. 3. d.
" .....47. 4. b.
לֹא.....8. 2. d.
" .....8. 2. d. R. (f)
" .....23. 1. a. R. (g)
" .....25. 1. c. R. (f)
" .....41. 1.
" .....41. 1. a.
" .....41. 1. a. R. (a)
" .....41. 1. b. R. (b)
" .....41. 1. c.
" .....41. 1. c. R. (c)
" .....41. 1. c. R. (d)
" .....41. 2.
" .....41. 2. d.
" .....41. 2. e.
" .....41. 5. a.
" .....41. 7. R. (h)
" .....45. 1. c. R. (a)
" .....45. 2. e.
" .....45. 3. b. R. (d)
לֹא....דָבָר.....14. 2. d.
לֹא הָיָה.....37. 5. c. R. (f)
לֹא....כֹל.....14. 2. d.
לֹא תַסַף.....23. 1. a. R. (g)
לֵאמֹר.....47. 3. a.
לְ.....14. 1. c.
לְבֵטַח.....33. R. (a)
לְבָלְתִּי.....29. 6.
" .....41. 2. b.
" .....47. 4. c.
לְבַעֲבוּר.....29. 3. a. R. (a)
לְבַשׁ.....30. 3.
לוֹ.....38. 2. c. R. (f)
לוּ.....25. 1. c. R. (f)
" .....43. 3. a.
" .....43. 3 b.
" .....43. 1. c.
לוּלֵי.....43. 1. d
לְחַתִּים.....3. 5. c. R. (h)
לְךָ.....42. 5 b.
לָכֶם.....42. 5. b.
לָמָּה.....22. 3. d. R. (d)
" .....25. 1. c. R. (f)
לְמַעַן.....22. 4. c.
" .....25. 1. c. R. (f)
" .....29. 3. a. R. (a)
" .....47. 4. b.
לַעֲשׂוֹת.....29. 3. b. R. (b)
מְאֹד.....38. 2. c. R. (f)
מֵאָז.....47. 5. g.
מֵאֵת.....15. 6. R. (f)
" .....15. 6.
מְאוּמָה.....12. 2. e. R. (f)
מֵאֵתַיִם.....15. 6.
מִבְחַר.....40. 5. c. R. (g)
מַדּוּעַ.....22. 3. d. R. (d)
" .....42. 6. e.
מֵהַר הַר.....44. 4. d. R. (g)
מֵהַר וְהַר.....44. 4. d. R. (g)
מִדֵּי.....47. 5. h.
מָה.....12. 2. c.
" .....12. 2. d.
" .....12. 2. e.
" .....12. 2. e. R. (g)
" .....12. 2. e. R. (h)
" .....34. 2.
" .....42. 5. b.
" .....42. 5. c.
" .....46. R. (a)
מָה־דְּמוּת.....12. 2. e. R. (g)
מַה־יָּדוּעַ.....42. 6. e.
מַהֵר.....28. 2. b. R. (g)
מִי.....12. 2. a.
" .....12. 2. a. R. (d)
" .....12. 2. b.
" .....12. 2. d.

מִי.....12. 2. e.
" .....12. 2. e. R. (g)
" ..... 25. 1. c. R. (f)
" .....34. 2.
" .....42. 5. a.
" .....42. 5. c.
" .....43. 3. c.
" .....46. R. (a)
מִי־אֵל.....12. 2. e. R. (g)
מִי יוֹרֵעַ.....25. 1. c. R. (f)
מִי יִתֵּן.....43. 3. c.
" .....43. 3. c. R. (e)
מִכֹּל.....10. 4. b.
מָלֵא.....30. 2.
מִן.....8. 3. f. R. (f)
" .....9. 5. R. (f)
" .....10. 4. a.
" .....10. 4. a. R. (f)
" .....14. 2. c.
" .....33. R. (b)
" .....41. 4. d.
" .....41. 5. e.
" .....41. 6.
" .....47. 2. c.
" .....47. 4. c.
מָצָח .....2. 2. c. R. (i)
מָרָה.....30. 5.
מִשְׁבְּנוֹת .....2. 1. a. R. (a)
מָתַי.....25. 1. c. R. (f)
מָתַי.....42. 6. a.
נָוֶל.....30. 2. R. (b)
נָטַף .....30. 2. R. (b)
נֶפֶשׁ.....8. 2. c.
" .....8. 2. c. R. (d)
" .....14. 1. c.
" .....15. 3. R. (d)
נַפְשִׁי.....8. 2. c. R. (d)
נַפְשָׁם.....8. 2. c. R. (d)
נָשִׁים.....2. 1. a. R. (a)
נָשַׁק.....30. 1. R. (a)
נָתַן.....31. 6. R. (c)
סָבַב.....37. R. (g)
עַד.....42. 6. a.
" .....47. 5. e.
" .....25. 1. c. R. (f)
עַד אִם.....47. 5. e.
עַד אָנָה.....19. 4. R. (d)
עַד אֲשֶׁר.....25. 1. c. R. (f)
" .....47. 5. e.
עֵדָה.....30. 3.
עַד כִּי.....47. 5. e.
עַד מָתַי.....19. 4. R. (d)
עָטָה.....30. 3.
עָטַף.....30. 3.
עָטַר.....30. 3.
עֵינַיִן קָמָה.....40. 3. R. (c)
עַל־אֲשֶׁר.....46. 3. c. R. (g)
עֹלָה.....30. 2. R. (b)
עָנָה.....30. 5.
עֵצֶם.....8. 2. c.
" .....14. 1. c.
עָקַב.....2. 2. c. R. (i)
עֵקֶב.....25. 1. c. R. (f)
עָרַב.....30. 5.
עֹרֶף..... 2. 2. c. R. (i)
עָשָׂה.....31. 6. R. (c)
עֹשֵׂה שַׂחַר עֵיפָה.....
....27. 1. b. R. (e)
פֶּה.....2. 2. c. R. (i)
פֶּן.....25. 1. c. R. (f)
" .....47. 4. c.
פָּנִים.....8. 2. c.
" .....14. 1. c.
פַּעַם.....15. 9. b.
פָּרַץ.....30. 2.
פָּשַׁט.....30. 3.
פִּתְאֹם.....33. R. (a)
צָוַאר.....2. 2. c. R. (i)
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" .....8. 2. c.
" .....40. 5. b.
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קָרְאוּ מָלְאוּ.....36. 2. R. (c)
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שְׁדֵי.....4. 1. b. R. (d)
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שָׁטַף.....30. 2. R. (b)
שִׁים.....31. 6. R. (c)
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שָׂכַל.....30. 2.
שָׁכַן.....30. 4.
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שָׁם.....46. 1. d.
שָׁנָה.....15. 3. R. (d)
שִׁפְחוֹת.....3. 5. c. R. (h)
שִׁפְתַיִם.....3. 5. c. R. (h)
שָׁקַל.....15. 3. R. (d)
שָׂרַץ.....30. 2.
תֵּבֵל.....4. 1. b. R. (d)
תְּהוֹם.....4. 1. b. R. (d)
תּוֹשִׁיָּה.....4. 1. b. R. (d)

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